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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

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AGENTS.

MAINE.—A. Soule, *Bath*; Wm. A. Dunn, *Hallowell*.
NEW-HAMPSHIRE.—N. P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—Moses Emery, *West Newbury*;—Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*; J. Church, *Springfield*;—John Levy, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*; Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—B. P. Rice, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bourse, *Centreville*;—Israel Perkins, *Lynn*;—B. Freeman, *Brewster*; Joseph Brown, *Andover*;—Joseph L. Noyes, *Georgetown*:—John Clement, *Townsend*; George W. Benson, *Northampton*; Alvan Ward, *Ashburnham*.
RHODE-ISLAND.—Amarancy Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.
[☞ For a continuation of this list, see the last page last column.]

REFUGE OF OPPRESSION:

From the Northampton Democrat.

William Lloyd Garrison.

It is already known to our readers that this bold [illegible] has come to spend the summer in Northampton. His first public address was made on the [illegible] fourth,' under the shade of the elm trees [illegible] the Town Hall. He began with a lie in his [illegible] by asserting that he was refused admittance [illegible] the Town Hall. Every citizen of Northampton [illegible] that the hall is free to all sorts of lecturers, [illegible] of the selectmen had a mind to refuse it to Mr. [illegible], they dare not do so. Finding that no one [illegible] him in his falsehood, he made the most [illegible] long harangue against the town, and thanked [illegible] that he was allowed to speak in the open [illegible] He soon began to cry out persecution from [illegible] quarter, and said that $5000 had been offered [illegible] his poor head by some lynching character [illegible] the South. Judging from the effect of his [illegible] here, we should say that it was a very [illegible] offer. Indeed, it is our firm belief that [illegible] brothers were to pay Wm. L. Garrison, the [illegible] of the Boston Liberator, and David L. Child, [illegible] of the New-York Standard, the $5000 *to keep* [illegible] *on their shoulders* and employ them in delivering lectures about the country, it would be a [illegible] speculation than to chop off their heads.

There was a great curiosity manifested by our [illegible] to hear Garrison, but it was soon gratified, [illegible] began to withdraw after hearing a few [illegible]. The Cabotville band, snugly ensconsed [illegible] gaily painted wagon, hove in sight soon after, [illegible] took the shine off from Garrison's face en- [illegible] most of the audience marched off with the [illegible] and those who remained faced the music in- [illegible] of the preacher. This was a perfect test of [illegible] of our citizens. But enough remained [illegible] his disgusting language, not only against de- [illegible] nations, both clerical and laymen, but against [illegible] institutions and laws framed by them, which [illegible] the land to a greater degree in half a century, [illegible] been diffused over any other part of the [illegible] since the days of Moses.

The clergy came in for the greatest share of abuse, [illegible] was told to extend the solemnization of the [illegible] now to the horses in the stable, the cattle [illegible] yards, and the pigs in the pens. But with all [illegible] ranting balderdash, Garrison has great power [illegible], and if it was not that the tendency of [illegible] is to destroy our Constitutions, rip open [illegible] that bind us together, and which make [illegible], happy and powerful nation, he would [illegible] impression upon the people. As it is, how- [illegible] is perfectly harmless; even the third party, [illegible] men, despise his doctrine, and some of [illegible] the more staid and moral part of our citi- [illegible] shrew in disgust at his foul-mouthed de- [illegible].

We would recommend, not only to Garrison and [illegible] friends, but to the liberty men, and all [illegible] Islanders who want to emigrate, to march [illegible] on to the tide-water farms of Maryland and [illegible], instead of going to the far west. These [illegible] tobacco and corn lands can be bought [illegible], and with Yankee *industry*, can soon be [illegible] so as to be as productive as the best [illegible] the Connecticut river valley, with the choice [illegible], Philadelphia, or New-York, as a mar- [illegible] their harvest. *In this way, slavery would be annihilated, as these Yankees would show* [illegible] them. Ohio, Indiana and Illinois will [illegible] Kentucky, Tennessee and Missouri, the [illegible], and the planters of the cotton-growing [illegible] will find out in about a quarter of a century, [illegible] pine plain lands cannot produce enough [illegible] labor, to clothe and feed their negroes. [illegible] our view of the subject, and we must now [illegible] Garrison and his disaffected community croak- [illegible] who could see nothing to admire in the sweet [illegible] and happy countenances of thousands of well- [illegible] neatly-dressed children and youth which [illegible] them.

The village was rapidly filling up with men, wo- [illegible] and children, to carry out the celebration of in- [illegible] in conformity to the arrangements [illegible] upon, which were published in all the papers [illegible], and never was there a better plan con- [illegible] and executed than this. All political, secta- [illegible] and sectional animosity, was merged in one [illegible] grave, except that of the unhappy Garri- [illegible]. They saw the blessed sun, and felt the [illegible] and healthy air after refreshing rains had [illegible] nature smile. They saw the gathering [illegible] of innocent children and youth, issue [illegible] the noble institutions which our good constitu- [illegible] and wise laws had enabled their parents to [illegible] for the equal benefit of all, march arm in arm, [illegible] common bower of perfect equality, to partake [illegible] bounties which the God of nature, and indus- [illegible] of man, had provided. They saw all this, but [illegible] could not enjoy it, and like the fallen angel in [illegible] the happy condition of our first parents in [illegible] of Eden, withdrew to their unsocial home [illegible] mischief, and try to undermine the happy [illegible], laws and institutions of our common [illegible].

From the New-York Observer.

Church Action on Slavery.

Whereas, the Consociation of the Western district [illegible] Haven county, held at Derby, in the fall of [illegible], passed resolutions on the subject of the aboli- [illegible] of slavery in the United States,—

Now this church, a member of said Consociation, [illegible] taken into consideration said resolutions, do [illegible] of the same for the following reasons:

1st, This church was never notified to appear in [illegible] meeting, nor present at the same, either by del- [illegible] or otherwise.

2d, If it should be expedient at any time to pass [illegible] on the subject of abolishing slavery in [illegible] States by a Consociation, we are clearly [illegible] that previous thereto the churches should [illegible] of the fact, before or at the time of the [illegible] of the delegates.

3d, On the subject of abolition, there is a divided [illegible] in the Christian community of our denomi- [illegible]; and it has heretofore formed no part of [illegible] upon which the churches have been con- [illegible].

4th, When the aforesaid resolutions were pas- [illegible], a majority of the Consociation was not pres- [illegible].

5th, Abolitionism of the present times is a po- [illegible] question, unhappily dividing our communi- [illegible], and in our opinion ought to be kept out of our [illegible].

And whereas our pastor, the Rev. David Root, [illegible] last summer, refused to request the Rev. Abner [illegible]worth, a regular minister of the Presbyterian [illegible], when here on a visit to his friends, to [illegible] in our pulpit, on the simple and only [illegible] that he was the owner of a slave, or [illegible].

Now, this church is of the opinion, that the sim- [illegible] fact of a person holding the relation of a mas- [illegible] to a slave, otherwise in a regular standing, and [illegible] all other requisites, is not sufficient to pre- [illegible] a minister from our pulpit, nor a brother from [illegible] communion.

The above resolutions were passed by a vote [illegible] of the Church, eighteen in the affirmative, and [illegible] in the negative, as appeared on record.

(Attest,) ANDREW BRYAN, *Clerk.*
Waterbury, May 26th, 1843.

Ex-President Adams.—We learn from the Glens Falls Clarion, that the Ex-President passed through that village on Thursday last, on his way to Lake [illegible], Montreal and Quebec. Notwithstanding his [illegible] to travel *incog*, the news of his coming had [illegible] him, and a large number of the citizens assembled to greet him on his arrival.

ENGLAND.

Interesting Documents,

ILLUSTRATIVE OF THE STATE OF THE ANTI-SLAVERY CAUSE IN ENGLAND.

The following is an extract from the Epistle of the Yearly Meeting of Friends in England. The first paragraph is apparently aimed at Henry C. Wright and non-resistance;—the second at Joseph Sturge and his complete Suffrage Association;—the third is for Charity against Justice—or bread rather than the rights of man;—the fourth contains an assertion respecting 'the dear Friends in America,' which it is difficult to conceive could have been made in sober earnest, or in consistency with a pure conscience.

'Much of an agitated spirit prevails in our beloved country. May the Lord, who, notwithstanding its manifold sins, has so eminently blessed it, still extend his merciful care over it. We have ever maintained that it is our duty to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings; through it we enjoy liberty and protection in connexion with law and order; and whilst bound by our sense of religious conviction not to comply with those requisitions which violate our christian principles, we desire ever to be found of those who are quiet in the land; a condition favorable to true christian patriotism, and in which, services highly valuable and useful may be rendered to the community.

Various objects of a popular nature engage the public attention at the present time. We believe that many amongst us have, from philanthropic motives, taken an active part in promoting them. Some of these things are calculated to bring with them great excitement. We tenderly invite our brethren to consider, whether in any of the associations for these subjects, there is a tendency to lead away from that patient exercise of spirit, and that quiet self-examination, which are not only conducive, but necessary to a growth in grace, which constitutes the healthy state of the Christian; and to be on their guard, lest such associations should gradually draw them into that assimilation with the world which is unlawful to a follower of Christ.

Since we last met together, multitudes of our fellow-countrymen have been in great distress. It affords us much satisfaction that many of our members have, by pecuniary aid, manifested their feeling for the sufferers, and others have also diligently visited the wretched abodes of poverty and want. We encourage the continued active exercise of that sympathy which searches out the sorrows and alleviates the sufferings of the poor, the widow, and the fatherless. May none of us deprive ourselves of the privilege of exercising this Christian duty, or withdraw from its judicious performance.

The enormous sin and the wide-spread existence of the slave-trade and of slavery have afresh come before us. Whilst no active measure has been at this time adopted to hasten the termination of this system of iniquity, we believe that there is still a part to be taken by our religious Society collectively, and by its members individually, on behalf of our oppressed and enslaved fellow-men. The character of this sin, so offensive in the sight of our merciful Creator, and the miseries and injustice which are inseparable from it, are now so well known and understood, that we have no excuse for not yielding our minds to the subject. May the day *observe*, that our dear friends in America, from whose several Yearly Meetings we have received acceptable Epistles, (as well as one from that of Ireland,) *are alive to this cause*, and that they do, from time to time, avail themselves of suitable opportunities to plead for the oppressed, before their rulers.'

* * * * *

Signed in behalf of the meeting, by
GEO. STACY, Clerk of the Meeting.

LETTERS FROM THOMAS CLARKSON AND RICH'D COBDEN, TO JOSEPH PEASE, SEN.

We are indebted to that devoted friend of humanity, Elizabeth Pease, for a copy of these letters. The cause of British India did not come before the London Conference for the reasons given in the notice and handbill below.

LETTER FROM RICH'D COBDEN TO JOS. PEASE, SEN.

LONDON, 26th June, 1843.

MY DEAR SIR:

I was sorry to be obliged to deny myself the pleasure of meeting you again, after the discussion of the question of excluding foreign sugar, owing to the pressure of other unavoidable engagements; but I have seen, with much satisfaction, the report of the proceedings at a meeting which was subsequently held, to correct, as far as possible, the errors into which I must say I think some of the friends of abolition fell, in advocating commercial restrictions as a means of putting an end to slavery. Depend upon it, the London Committee committed a fatal error two years ago, in petitioning Parliament against the admission of slave-grown sugar; and it would have been far wiser, had the Convention repudiated the principle of monopoly involved in that petition, instead of getting rid of the question by a side-wind resolution. That step on the part of the London Committee was repudiated by a large portion of the anti-slavery associations, including amongst their number, I believe, those of Manchester, Liverpool, Edinburgh, and Birmingham; but as it remains upon the minutes of proceedings, I suppose we must consider the petition to have had the tacit approbation of the Convention. Nothing could be more unfavorable to the good cause, than that the anti-slavery delegates should be made to appear the advocates of monopoly in any form. I do not say this merely in reference to the odium they will incur from the free traders, or the privations they impose upon the consumers of this country, and the consequent discredit they must encounter with the working class, or the damage which they, the abolitionists, will suffer with the public, from now appearing as the advocates of dear sugar, notwithstanding that they promised cheap sugar as the certain consequence of emancipation.

I say I do not regret the false step taken by the London Committee merely on these grounds, but likewise for the certain and irreparable injury which it is calculated to inflict upon the anti-slavery cause all over the world. For what is it but proclaiming to the world at large, that slave labor is cheaper than the labor of free men? A monstrous doctrine, utterly at variance with experience; for, if there be one fact more indisputable than another, it is this; that, in proportion as men are free and civilized, is their labor more cheap—*because more productive.*

But the anti-slavery Committee have, by petitioning against the admission of slave-grown produce, told the consumers of that produce all over the world, that they have no faith in the ability of free men to raise sugar in competition with slaves. They virtually tell the consumers of slave-produce, if they aid in suppressing the atrocities of the slave trade, or in promoting the emancipation of the slaves of Brazil or Cuba, they must pay the price of their humanity in the extra cost of their sugar. This is arraying the interest of mankind against their obvious duties, but certainly not the most likely plan for securing their co-operation. It would be contrary to the moral law by which the world is governed, were we to find sterility and scarcity, (which are but other words for *dearness,*) to be the result of a great act of justice and philanthropy to our oppressed fellow-men. Is there any evidence to show that sugar can really be produced by the slave at a cheaper rate than by free men? Your own favorite case, British India, is a sufficient refutation of the monstrous supposition. There is Peru, nearly double the distance from our market, yet mocking Brazil with her free labor sugar. There are the Sandwich Islands sending their sugar to New-York to be sold in competition with the slave-grown produce of the United States. Let our own West Indies be subjected to that wholesome competition which is necessary to kindle the emulation and stimulate the energies of free men, and they will be found able to compete with the free laborers of other countries, and to undersell the productions of slaves, if but the East Indies will do it.

Until they do this, our glorious act of emancipation will be pointed to as a failure by other countries. The very first step, then, that we ought to take to put ourselves in the fairest position towards slaveholding countries, is to adopt the principle of free trade in every article they produce, to throw down the gauntlet of defiance, and offer to undermine their system by *underselling them.* The moment we can exhibit samples of free labor sugar in London market cheaper than the produce of Brazil and Cuba, then, and I fear not till then, shall we strike the death-blow at slavery in those countries. If I am right, something ought to be done to set that portion of the anti-slavery body who have my views, right with the country and the world.

I have no hope that we shall change the London Committee; they have taken their course, an erroneous one, I think, and will probably abide by it. But those friends of abolition who look to free trade as the means of putting down slavery, ought to lose no time in making a public demonstration of their sentiments. Believe me,

Yours very faithfully,
RICHARD COBDEN.

LETTER FROM THOMAS CLARKSON, ESQ., TO JOSEPH PEASE, SEN., ESQ.

PLAYFORD HALL, June 13th, 1843.

MY DEAR FRIEND:

I have truly sympathized with you in your late most agreeable communications made to me. It has pleased Him, who governs the destinies of empires, to employ means inscrutable, and little calculated on by us, to produce events of the greatest importance to mankind; and amongst these I rejoice that the government of India itself should have so nobly thought of granting freedom to the slaves throughout their vast territories. It gives me pleasure also to think that the vital measure which is to do justice to India, and give prosperity to her people, namely, *the giving permanent settlement to the landed tenure,* was nearly carried, being lost in the Court of Directors by the majority of only *one vote*; this *vital measure* is of the utmost consequence to the Company, for it will give an impetus to the industry of the natives, which will secure such an improvement in the cultivation of the land, as will prevent those horrible famines, which have swept away hundreds of thousands of them, and will give, at the same time, a greatly improved revenue to the Company, almost beyond calculation. I say 'I rejoice in the small majority of one,' because it shows that *some light* has been spread among the Directors; and because, be assured, my dear friend, that this light will be further spread, both throughout the Council of India, and throughout the English people, so that justice will finally prevail.

The accounts so obligingly furnished by the East India Company, of the immense culture of cotton throughout India by the exertions of the home Directors and the government in India, have afforded the free *two pence per day* labor of India.

The progress which Colonel Colvin has made on the banks of the great Delhi Canal, is wonderful; he has brought a hundred villages into the regular cultivation of cotton. How admirable is the plan which you have submitted to the Directors, to select some of the most energetic officers of the army in India, now happily released from active service. Are you aware that if a hundred or more of these officers were to conduct similar establishments to that of Colonel Colvin's, they would with only half of his exertions, and half his success, supply us with more cotton than the whole growth of the United States, which does not require a greater surface of land than three millions of acres—not equal to the County of York?

Why, my dear friend, I would ask, whether there are not on the banks of the great Delhi Canal alone, more than three millions of acres of cotton-growing land?

Oh, my dear friend, when I consider that slavery is abolished in India—that permanent settlement may in a short time be granted to the landed tenures, and that free-grown cotton cultivated so cheaply as to cost but 2d. per day for labor—may supersede the slave-grown cotton of America, where the cost is estimated at 8d. per day, so that the East India Company may have the high honor of abolishing slavery there. O, what a consolation it is to me, that now, in the winding up of my days, these bright prospects are opening out before me to secure the great object which, throughout a long life, I have labored to accomplish for suffering humanity.

I will only add, that the late James Cropper of Liverpool, whom you knew well—a man of the clearest intellect, and who had studied the subject as a mercantile man, was always of opinion till his death, that the East India Company, by granting leases in perpetuity to the natives at a small rent, and by cultivating their land for cotton, might derive to themselves a revenue which would free them from all their difficulties, and receive an overplus that would astonish them.

I am, my dear friend,
Affectionately yours,
THOMAS CLARKSON.

Ewart, Villiers, Brotherton, Hindley, etc. etc. M. P.s.

A HAND-BILL,

Addressed to the Members of the Anti-Slavery Convention.

You have now spent almost the whole of the time of the Convention in discussing the horrors of American slavery, and in the dissensions which have arisen out of that question. The subject of the admission of the slave-grown sugar of the Brazils has also engrossed much of the time of your sittings; and what have you done? Nothing; except making the simple declaration that you *can* do nothing!!!

Did you ever hear of a nervous lady, who sent for a doctor, but entered into so long a detail of her maladies that the doctor went away having forgot to prescribe? The lady, when he was gone, found, to her wonder, no prescription; and the doctor, on being sent to, recollected nothing of the case, except that he happily found the fee in his pocket. The wisdom of the Convention has this week shown that it is justly entitled to the high reputation of being well qualified for the lady's doctor. Do you want to hear what REALLY is the remedy for annihilating slavery and the slave trade? Come to the Convention on second day, (Monday) and there you will hear it from Wm. Ewart, Joseph Brotherton, the Hon. Pelham Villiers, Sir George Stickland, and, we hope, Richard Cobden, Member of Parliament.

You will also hear a letter from our venerable friend, Thomas Clarkson, who, after fifty years' experience, now declares that he has found a sure remedy for these evils. I am a decided enemy to all quack doctors. I mean doctors who keep a patient for fifty years under a treatment, which, so far from giving relief, leaves the patient in the most alarming condition, while the doctors still continue to give forth pompous reports of their wonderful success.

And what, after all, do we want? Only COMMON SENSE! Bonaparte's favorite maxim was, 'The reign of WORDS is past!'

Friends and Members of the Convention!! Take care not to leave town before listening to the real and simple remedy. Will not this yield you, on your return home, more solid satisfaction than to have to report that you have listened to abundant horrors of slavery, but to no single remedy for them? Remember, that it is the experience of more than fifty years, that, in the atmosphere of London, whether from the smoke, or some other predisposing cause, the real remedies for moral disorders are not very easily discovered. Remain, then, till Monday, when the remedy for the great disease of slavery will be most perspicuously demonstrated by the eloquent gentlemen named above. If you return home, and report of horrors without having listened to a remedy, what will the Societies which sent you out say to you? Will they not say, 'It is useless to send up delegates merely to listen to miseries, for we hear and see enough of these at home!!!'

JOSEPH PEASE, Senior.

GUILDHALL HOTEL, June 17, 1843.

PARAGRAPHS FOR SERIOUS CONSIDERATION

After fifty years in this struggle, we are led to one inquiry of vital importance:—What have we accomplished? Upwards of fifty years ago, we commenced our labors for the deliverance of the two to three millions of this vast portion of the oppressed human family, then in cruel bondage. What have we accomplished at the end of fifty years? Instead of these two to three millions then enslaved being freed from their captivity, we lamentably find that there are now six to seven millions dragging out their miserable existence in slavery. When we commenced, fifty years ago, were there not one hundred thousand Africans annually torn from their native land, by the slave trade? Fifty years have now passed away, and what have we accomplished? Instead of the one hundred thousand then dragged every year into cruel bondage, are we not informed from the highest authority, that there are now FOUR HUNDRED THOUSAND of these wretched human beings annually sacrificed; and this sacrifice deplorably resulting from the remarkable increase of the slave trade?

What an awful consideration! what a painful retrospect of our labors! And now let us consider what has been done for England. For the last fifty years, had the sum which England has paid for the upholding of the West India interests, and also the money she has expended on that mockery called the abolition of the slave trade, been applied to the liquidation of our national debt—what immense relief this would have been to this impoverished country at the present day. For the last fifty years had England been supplied with Eight Articles only of her consumption by the 1 1-2d. and 2d. a day cheap free-labor of India; during these fifty years England would have saved TWENTY MILLIONS sterling annually! *which,* many years ago, would have extinguished our national debt, and provided a revenue that would have freed England from taxation.

When I therefore ask myself the question, what has our well-meant philanthropy done for England? it fills me with sadness when I reflect on the immense expenditure, and that to no efficient purpose, which has been taxed upon a now deplorably impoverished people.

May not England exclaim—may not Africa indeed exclaim—Oh! that we had been wise enough to listen to the enlightened JAMES CROPPER'S warning, many years ago:—'That if slavery and the [illegible]

A COMMON-SENSE VIEW.

West Indies.—Demerara.

Mr. Gladstone states that his Cooley laborers cost him, when they arrive from India to Demarara, £37 each, per annum.

1000 Cooley laborers in Demarara, at £37 per annum	£37,000
	£37,000

East Indies.—Bengal.

Mr. Symns and other large planters state that they pay 2d. a day, to these very Cooley laborers, in India, which is £2 12s. 6d. each per annum.

1000 Cooley laborers in India, at say £3 per annum	£3000
Balance in favor of India,	34,000
	£34,000

Ewart, Cobden, Villiers, Brotherton, and Hindley, M. P.s.

THE LONDON COMMITTEE OF THE BRITISH AND FOREIGN A. S. SOCIETY

Having refused to guarantee* that these gentlemen shall be fully and fairly heard without interruption, we have therefore declined bringing the CAUSE OF BRITISH INDIA before that Convention. We are purposing to publish the labors and progress of the British India Society.

JOSEPH PEASE, Sen.

GUILDHALL HOTEL, June 20, 1843.

* The reason for our making a request of a guarantee so extraordinary is the interruption which the Committee gave in the Convention to RICHARD COBDEN, Esq. M. P. for Stockport.

William Howitt.

The present aspect of the world's battle-field for Freedom, and the conflict now going on in England between a mingled sentiment of Democracy, Free Trade, and Non-Resistance, and the plan of governmentally *enforced* abstinence from one of the products of slave labor, are most clearly displayed in the subjoined powerful and effective address, written by WILLIAM HOWITT, for and in behalf of the advocates of the free labor of British India, as the grand means for the extinction of slavery.

A SERIOUS ADDRESS

TO THE MEMBERS OF THE ANTI-SLAVERY SOCIETY, ON ITS POSITION AND PRESENT PROSPECTS.

GENTLEMEN:

You and your fathers have now been engaged for upwards of fifty years in the great contest to put down slavery and the slave-trade; and with what effect? Why, after many assumed triumphs, many notes of victory, many national rejoicings, you sit at this moment in the position of a defeated army, and know not what to do. The enemy you have so often boasted of destroying, is not only alive, but ten times stronger than ever. He is in the field not by thousands, but by millions; his ravages become every day more dreadful, daring, and insolent. The field of his operations becomes continually wider. What then is your present position? What have you gained in this fierce contest of half a century, which has cost you infinite labors and vast sums of money? Nothing, but the discovery that you have challenged to the conflict a mighty power with which you are totally unable to grapple!

Look back to the daws of your fathers. See the glorious men and the glorious talents which then came forth in this cause. Recollect the glowing eloquence of Fox, Pitt, Burke, Sheridan, Wilberforce, Granville Sharpe, Holland, Gray, Lansdowne, and a host of other devoted champions of our cause. Recollect the fifty years anxious labors of Clarkson. Recollect all the anxious consultations, watchings, and exertions of the whole host of philanthropists throughout this kingdom and the world. And what did they effect? Like the knights of old, they entered into daring contest with the great dragon of slavery, and thought to crush him at once; thought they had crushed him, and many of them went to sleep in this fond delusion. They flung down from the battlements of St. Stephens a mill-stone of an Act of Parliament on this great monster, and declared that he was dead! The whole nation rang with acclamation at the news; 'THE SLAVE TRADE WAS ABOLISHED FOR EVER BY ACT OF PARLIAMENT.' *Yes, it was abolished by* ACT OF PARLIAMENT, *but was it abolished* IN FACT? No! The dragon was but stunned, and that but for a moment! It rose in renewed fury, swelled out its huge trunk to ten-fold hugeness, brandished its forked tail in your faces, and came up to your very committee room doors clamoring for more victims. You have since, it is true, manfully assailed him with other paper pellets, fresh Acts of Parliaments, negotiations with foreign powers, and declarations of open and determined war on the ocean in the shape of armed preventive ships. And what is the result of all your labors? At this very moment you are apparently ten times further from your object than your fathers were when they began. The power of slavery proves itself to be a power which laughs at all your efforts; which laughs at all the mighty resources of that power before which all other powers of earth tremble—the power of the British Empire. See here the real upshot of all your acts, exertions, eloquence, expenditure, great annual meetings, and most voluminous speeches.

When you and your fathers began the contest, half a century ago, *there were calculated to be from two to three millions of slaves in the world.*

There are now, according to your own documents, *calculated to be from six to seven millions!*

When fifty years ago the anti-slavery operations began, there were calculated to be *one hundred thousand slaves annually ravished* from Africa.

There are now calculated to be FOUR HUNDRED THOUSAND ANNUALLY!!

Gentlemen! that is the result of your labors! Look at it well! Consider it seriously. There never was a position of any public body which demanded such deep, serious, disinterested, prayerful consideration; for there never was a cause in which such immense interests of humanity were at stake, in which the cause was at once so righteous, and yet so eminently unsuccessful! Well may you meet in annual convention to seek counsel in each other's wisdom. Well may you meet from every corner in England, from France, and America, from every quarter of the civilized world, and ask one another with blank looks, WHAT REMEDY? The eyes of the world are upon you! Your cause is righteous, and just, and noble as any cause which ever engaged the great and good of the earth, as the cause of God's honor and man's happiness can be; AND YET IT IS UNSUCCESSFUL! The great dragon of slavery roars more ravenously than ever at your doors, and devours annually his *four hundred thousand victims!* The black barks of slavery set your preventive ships at defiance, and sail over the Atlantic with their incessant cargoes of men, women and children, the victims of violence, and the prey of a wasting death, which you are impotent to oppose. The Titans of slavery make fierce war upon you in your Olympus of Broad-street, and pile Pelion upon Ossa in order to surmount you. The lurid mountains of slavery tower above your heads, and there your enemies, armed with the whip, and the manacles, and with insolence, the pincers with which they tear already broken hearts,—stand and laugh at you!

Gentlemen! there must be something awfully wrong here! With a cause righteous beyond all [illegible] of perishing men, with a cause [illegible] united in its ranks a combination of powers, political and intellectual, of talents, virtues, eloquence and worth, such as no other cause perhaps could boast—that the only result should be such astounding defeat, disappointment, and disgrace, such triumph to the enemy and the oppressor, such a mass of perpetually augmenting, instead of dimenishing sufferings and crime; there must indeed be something awfully wrong, and which demands your instant and profoundest investigation.

The cause, gentlemen, is right, if there be any truth in heaven, or day-light upon earth—the cause is right, and, therefore, THE MODE of conducting it MUST BE WRONG!!

We implore you to pause on this conclusion. There never was at any moment, in any cause, so deep a necessity for it. We implore you, as men who have our hearts deeply engaged, like yourselves, in this great contest of humanity, to place yourselves humbly before the throne of Divine Grace, and divesting yourselves of all worldly interests, all preconceived ideas of your worldly wisdom, plans and experience, to pray earnestly for your eyes to be enlightened, that the grand error of your plan of operations may be revealed to you. Depend upon it, there is a grand delusion to this plan somewhere. When your enemy triumphs, and you are defeated, it is in vain to deny but that you are proceeding on false tactics. As well, when Napoleon had overrun the European continent with his victorious arms, might the prostrate sovereigns have asserted that their skill and military genius were equal to his, as that you, defeated by the evergrowing armies of the power of Slavery, shall pretend that with God and all good men on your side you have shown genius and true sagacity in the contest.

There has, gentlemen, been but a single victory in your whole fifty years' campaign. You have freed eight hundred thousand slaves in the British West Indies. But even this, fraction as it is in the great total of slavery, is contended by a large majority of your countrymen to be no VICTORY, but a PURCHASE. You have, in fact, purchased eight hundred thousand slaves at a cost of twenty millions of money; and in doing this you have added exactly that weight to the *side* of WHITE SLAVERY which you have taken from the *side* of BLACK SLAVERY. For, gentlemen, slavery has nothing to do with the color of the skin—that is an accident. Slavery does not consist in being bought and sold—that is *but one mode of making slaves,* not *slavery* itself. SLAVERY IS THE CONDITION OF PRIVATION *of free will, and being put under the arbitrary will of another.* That, gentlemen, is slavery, be it black or white, be it in Negro or in Briton; and of British slaves we have millions at the present moment—the slaves of political enactments, the slaves of invincible circumstances the fruit of these enactments; slaves who are deprived of food, of clothing, of education for their children, *nay, even of labor;* they ask their fellow-men 'for leave to toil,' and are denied it! Gaunt famine and rags are the badges and features of their slavery. And this white slavery calls on you for compassion and aid as loudly as the black does; and its victims are as legitimate objects of an anti-slavery body as if their skins were of the deepest jet. But they not only call in vain, but they accuse you of having added, for the relief of your black slaves, a grievous addition to their burdens. You have, indeed, added an everlasting debt of twenty millions sterling to the already monstrous pressure of the debts beneath which they groan. You have added *eight hundred thousand pounds per annum*—the interest of this debt, as an everlasting burden to the white slaves of England, for the liberation of your *eight hundred thousand* black slaves. But, gentlemen, this is not the whole of what the poor famishing workmen of this country, who, in their political slavery, pay the bulk of taxation, even while they are half starving, accuse you of. They charge you, when you had laid on them this burden, when you had taken twenty millions from their poverty, to put it into the pockets of the West Indian sugar-makers, with being the first to turn round, when they cried to the government to admit cheap Brazilian sugar, and to say virtually—'No! though we have saddled you with twenty millions of fresh debt for the benefit of the West Indian sugar-makers, you shall still never have cheap sugar! You are Christians, you are philanthropists, your consciences are too pure and tender to allow you to sweeten the bitter cup of your poverty with slave-grown sugar!' And this you said to men who had grown up, nourished from the very cradle with slave-grown sugar, slave-grown coffee, slave-grown spices, and were at this very moment clothed in slave-grown garments, and earning their meagre pittance by spinning slave-grown cotton!

These are the grievous accusations which millions of white slaves in this country lay at your doors—and it is thus that they deny you the merit of one *victory,* they pronounce it, and justly, a PURCHASE, made at their everlasting expense, and the success of which you are obliged to bolster up by fresh aggravations of their misery, by denying them cheap sugar.

Gentlemen,—Your position is one of awful perplexity and responsibility. With these charges against you by a famishing people at home, and slavery and the slave trade triumphing so astoundingly abroad—what do you mean to do? What do you propose? In your long deliberations in your Convention, have you caught a glimpse of any remedy? Have you earnestly, and with a single eye, sought for one? A REMEDY! That is the great cry, and the great need of this hour. Details of the horrors and extent of slavery we do not need; we see them only too plainly; they force themselves in gigantic proportions on our attention. What we want, and what the world wants, is a REMEDY!

Have any of your many counsellors in the Convention proposed any remedy? Yes—one party has proposed—'A free emigration of negroes from Africa to the West Indies,'—that is, *a new slave trade, under another name!* Another has had the hardihood to ask you to call on the British Parliament to shut out of our ports all slave-grown produce. They are not contented that you should already have roused the indignation of a suffering people by burdening them with twenty millions, and then denying them cheap sugar, but they actually advise, by such a measure, to snatch the last morsel of bread from the millions of our spinning operatives.

They advise you, in fact, to call on government to break the wheel, and snatch the spindle from the cotton-workers of Lancashire; in a word, to demand from government universal bankruptcy, universal starvation, rebellion and revolution.

Gentlemen,—You have been compelled to treat these remedies, so called, these *nostrums,* with the contempt which they deserved—none but madmen could have entertained them. But, besides these, what is left you for this growing, daily-spreading evil? Have you a single remedy in your own plans, or in your own minds? You have none; and, what is worse, you have determinedly turned your backs, and shut the doors of your Convention against the only remedy which exists in nature—a remedy formerly recognized by yourselves—THE COMPETITION OF CHEAP *free labor against dear slave labor.* This is a remedy so plain and manifest, that it may well be demanded of you, how it is, that with such multitudes of shrewd mercantile men amongst you, this remedy has not long stared you full in the face. But it has stared you in the face; it has been recognized by you, and not only the principle itself, but the grand and more than sufficient field for its exercise, British India, has been recognized by you too. In the Convention of 1840, you passed three resolutions, the sixth, seventh and eighth of that Convention, fully recognizing the capability of free labor to [illegible] at two pence a day, ready, if you would encourage them, to enter the field against the planters of America with their slave labor 2s. per day. Not only have you recognized this great principle, and this immense and all-sufficient field for its exercise, but the greatest statesmen have recognized it. The merchants and cotton-spinners of Manchester, Liverpool, Glasgow, Paisley, &c. have recognized it, and looked anxiously for its being actively entered upon; the slave-owners of American cotton plantations have acknowledged it, and trembled. Well, then, may it be asked why, under all your difficulties and defeats, with a growth of your antagonist which might fill you with despair, so far from having seized on this field, and bringing all its hundred million of laborers at twopence a day boldly against the slave-driver of America with his 2s. a day laborer, you have stood aloof from that which must be your salvation, as if, on the contrary, it were your perdition? And, still more, why, when met in Convention, you have continued to shut the door against the very recommendation of this only remedy to your attention?

The friends of free labor, and advocates of India, as its fittest and most sufficing field, by a requisition reminded you of your resolutions of three years ago, and demanded a day for the discussion of the subject. A day was named for the discussion; they were informed by the Secretary of the Anti-Slavery Society that it was fixed to follow *immediately* on a discussion of African schemes. Members of Parliament, and other gentlemen, were engaged to open and support the subject, when it was found that two other great topics were by the Committee interposed between Africa and India, so that all the arrangements of gentlemen who were to support the cause of Indian free labor were destroyed, and the question driven to the last day of the Convention, and that so surrounded with uncertainties, that it was obliged to be abandoned.*

We ask, and we are sure the public will ask, what is the mystery of this apathy, of this reluctance to touch on the free labor of India, of that adroit stratagem to exclude its being pressed on your attention? What is the mystery which leads you to shut resolutely your eyes to the great principle recognized in your own resolutions, and to the grand field of India also regarded in them. Are the capabilities of India, its extent, its climate, its produce, its swarming millions, and its unparalleled cheapness of labor a chimera or a fact? While James Stephens calculates that our slave colonies have cost us, in thirty years only, *one hundred and fifty millions of our national debt*—while it is calculated by other political economists, that we lose twenty millions sterling annualy by taking American slave produce, instead of that of our own India—while, on the other hand, Sir Charles Forbes says, '*There are thousands of miles of the finest sugar lands now lying in India a waste jungle*'—and while Clarkson says, 'There is twenty times more land in India than would supply us with tropical produce, and tens of millions of free laborers at twopence per day to furnish it;' adding, 'What slavery can stand against such prices?'—while Dr. Spry, General Briggs, and the spinners of Manchester and Glasgow declare the cotton now produced in India fully equal, and often superior

the progress of freedom by misleading its advocates. But if they are facts, what, then, gentlemen, is the explanation of your repugnance to them?—a repugnance so inexplicably inconsistent with your objects, your professions, and your present position of defeat in your own cause?

Can there possibly be some mystery connected with these matters, not revealed to ordinary eyes? Can there be some interest besides the interests of humanity which sits on your skirts, and prevents you rising to promote the free labor of India? We will judge of no man's motives; we will accuse no man who is acting the high character of a philanthropist, with impure motives, without full evidence; but we should not act the part of honest laborers in the great cause of abolition, if we did not tell you plainly that a suspicion of unworthy and interested influence is abroad. There are rumors of vast profits in the cotton trade, of great emoluments derived from mortgages on West Indian and American slave plantations, loans to slave grown cotton merchants, and that by anti-slavery members, too, which, if they do not exist, ought to be explicitly denied. We trust that such an awful species of hypocrisy and double dealing does not exist; that the interests raised in our money markets by West Indian and American planters cannot thus really operate to blind philanthropists to the vast resources of our own Indian territories for the extinction of slavery. Such a crime would be worse than that of Ananias and Sapphira; and the absurdity of a man hoping to pass through the gates of heaven with a bale of slave grown cotton on his back, and a handsome subscription to the anti-slavery society in his hand, would be of all absurdities the most incredible. But whether these rumors are true or false, whether they are well founded or baseless as the air, it equally demands that every member of the anti-slavery society should distinctly clear himself from them. The suspicion, as much as the guilt, must destroy public confidence, and paralyze all your efforts. Search then rigorously whether the wedge of gold and the Babylonish garment be really in your camp, for if so, there is no wonder at the want of blessing on your efforts.

And now, gentlemen, allow us to show you what really may be effected by clean hands and single aims, and that even by the merest handful of individuals. While the anti-slavery society has been appealing to Parliament, holding great meetings, making great speeches, and calling men from every wind of heaven to sit in annual Conventions, and yet have found slavery every day tower higher and higher above them, the South Durham British India Society has simply gone to the Directors of the India House, declared that its members had no interest, Indian, West Indian, or American, besides the interest of humanity. The Indian Company has been convinced of this singleness of purpose, and has listened accordingly to the representations of the capability of India, by its vast resources of free labor, and free labor growth of tropical produce, and by the unparalleled cheapness of this, to remove at once their own difficulties, the miseries of the laboring classes in England, and at the same time of driving American slave produce out of the European market. They have convinced them that by giving employment to the population of India, they gave at the same time employment to that of England; that, in a word, to produce prosperity on one side of the water was to produce it on both. The Directors of the India Company have listened, because they believed the South Durham gentlemen honest; they have listened, too, no doubt, because their necessities, created by the abuses of government in India, have made them attentive; for there is nothing which so soon brings men or companies to their senses as feeling far down into their pockets, to answer the demands of their needs, and finding nothing. The consequence has been, that lands have been granted for the cultivation of cotton and other tropical produce, which, by affording employment to the natives, have already produced the most striking effects on the imports of the Port of Calcutta, and, by consequence, showing what will be the effect on the employment of our population, and on the sale of our manufactured goods; but farther, and above all, they have, by one stroke of the pen, by an act of the Company, annihilated slavery in India!

Gentlemen, here is a fact unparalleled in all your annals. With all your numbers and exertions, you have only succeeded in purchasing the freedom of less than a million of slaves, but, here, without any great exertion, without any note of triumph, the East India Company, at the honest representation of honest men, have at once liberated—how many?—*Eight hundred thousand?* No, TEN MILLIONS OF SLAVES!

How is it, gentlemen, that this most magnificent act has found so little echo of applause from you?—How is it that the gift of freedom to less than one ten years ago, twenty-six millions of our wretched fellow-creatures had been already sacrificed. And will not—a most awful reflection to rest upon a few—up to this period, the number now be even doubled?

For the Liberator.

Convention at Albany.

The Convention assembled at the Unitarian chapel July 13th, 10 o'clock, A. M. and was called to order by James Monroe, who explained in behalf of the committee of arrangements the objects of the meeting.

On motion, Edwin W. Goodwin was called to the chair as President of the Convention, and John Alden as Vice-President. Abigail Mott was appointed Secretary, and James Monroe, James N. Buffum, and Benjamin Latimore a Business Committee.

Prayer by James Alden.

The meeting was addressed by James Monroe, and then adjourned at 3 o'clock, P. M.

AFTERNOON SESSION.

Meeting convened agreeably to adjournment. E. W. Goodwin in chair.

James Monroe opened meeting by reading a part of the 25th chapter of St. Matthew—after speaking at some length on the sin of omission, the following resolutions were read and adopted:

1. Resolved, That nothing is wanting for the overthrow of slavery at the South but a right estimate of its enormity, and of their connexion with it at the North.

2. Resolved, That abolitionism is nothing more than the application of the principles of Christianity to the sin of slavery.

Adjourned to 7 o'clock in the evening.

EVENING SESSION.

Met agreeably to adjournment. E. W. Goodwin in the chair.

Voted, on motion of C. L. Remond, that all persons present be invited to participate in the discussion on this occasion. The following resolutions were read and discussed:

1st. Resolved, That the religion of the country is the great bulwark of slavery, therefore opposed to Christianity.

2. Resolved, That the politics and legislation of the country are under the influence of slavery, and are used to uphold that infamous system, and therefore opposed to liberty and true republicanism.

3. Resolved, That all that is necessary to prostrate the system of slavery in this land is to take away the props that now uphold it.

The resolutions were supported by C. L. Remond, J. N. Buffum, and E. W. Goodwin; and opposed with much spirit by Calvin Pepper, Jr. who proposed an amendment by inserting the word 'spurious' before 'religion,' in 1st resolution—which was not carried—and the resolutions were laid on the table.

FRIDAY MORNING.

Met agreeably to adjournment, Vice-President in the chair.

James Monroe opened the meeting by reading a portion of scripture, which was followed by a prayer by Mr. North.

James Monroe discussed the resolutions, introduced the evening previous, at some length.

Mr. Remond took the floor, and spoke on the prejudice of color, &c.

Meeting adjourned to 3 o'clock.

AFTERNOON SESSION.

Convened agreeably to appointment. J. Alden in the chair.

J. Monroe addressed the meeting on individual action, as being practical abolitionism.

C. L. Remond occupied the floor the remainder of the sitting.

Adjourned to evening.

In the evening, E. W. Goodwin in the chair, resolutions were called up.

W. A. White, E. W. Goodwin, and James Monroe discussed the 1st resolution, and C. L. Remond discussed the 2d and 3d.

On motion of C. Pepper, Jr. they were laid on the table,

On motion of E. W. Goodwin, a vote of thanks was unanimously tendered to the speakers.

Adjourned, sine die.

A. MOTT, *Secretary.*

THE LIBERATOR

Letters from the Editor. No. I.

NORTHAMPTON, July 14, 1843.

MY DEAR FRIEND—Before coming to this place, I had heard such encomiums bestowed on the beauty of its position and appearance, as to excite high-wrought expectations and a lively curiosity in my breast, in regard to it. These have been abundantly realized; so that I, too, am prepared to join the throng of admirers, and to concede to Northampton the palm for romantic loveliness and the most charming scenery over every other place that I have yet visited in our flourishing Commonwealth. I have long claimed for Newburyport, my own beloved native place, an unrivalled location, and attractions of the most bewitching character; but, on the whole, Nature has showered her gifts with a more prodigal hand on Northampton. Each of these places has features peculiar to itself, which place it beyond comparison. Here I miss the Merrimack river, rolling majestically in its broadest dimensions towards the Atlantic, and also the sight of that great ocean in the distance; but ample compensation is made in the proximity of the Connecticut river, and in view of the sublime range of hills which surrounds this place on every side. Ride in whatever direction you choose, if you have any taste for the sublime or beautiful, you will be filled with delight, and constantly induced to exclaim, in the devout spirit of the royal singer of Israel,—'O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. . . Thou greatly enrichest it with the river of God, which is full of water; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.' At first, the atmosphere seemed to be so laden with perfume as to be almost oppressive, so great was the contrast with the rank smells of our crowded city. The pride of this place, as furnishing the finest sites for dwellings, is Round Hill, which is indeed a gem of exceeding beauty, and which reminds me of English scenery in connexion with princely opulence. The highest elevations are Mount Tom and Mount Holyoke; of which the latter is the popular resort, though the altitude of the former is somewhat greater, and the view from which, (in the opinion of a friend who has been something of a traveller on both sides of the Atlantic,) is surpassingly magnificent. I intend visiting them before my return; for though 'the eye is never satisfied with seeing,' it is the medium through which an immense amount of satisfaction is conveyed to the mind. I will then give you my 'impressions.' Having seen the Welch and Scottish mountains, and stood on the summits of the Green mountains of Vermont and the White mountains of New-Hampshire, these do not strongly affect my imagination, as their height, I believe, does not exceed one hundred feet. Yet in appearance they approach to the sublime, and form a striking contrast with the intervales and meadows in their vicinage.

This is the residence of SYLVESTER GRAHAM, who has encountered his share of the world's obloquy for attempting to reform it from some of its beastly habits, but who has displayed a martyr's spirit and front in giving utterance to his convictions of truth, as it relates to the bodily as well as spiritual redemption of mankind. Though not a convert to all his views, I admire his firmness, his courage, and his manifest desire to bless mankind by showing them how, in his opinion, they best can 'glorify God in their bodies and spirits, which are his.' Comparatively few have been found disposed to adopt his dietetic theory, in all its minutiæ; but tens of thousands of persons have been happily affected by his lectures and writings, and saved from the direful effects of a vitiated appetite; though, of this great multitude, few, I am apprehensive, are disposed to acknowledge their indebtedness to him. Shame on them for their lack of gratitude and magnanimity! But this is the fate of every reformer, in his day and generation. Time and posterity will take care of his memory.

Our able and vigorous anti slavery coadjutor, D. L. CHILD, is still here, but expects to leave for New York (via Boston) in all next week, to assume the editorial management of the Standard. Success has not crowned his efforts in the sugar-beet cultivation, but he has probably done all that any one could have done, in his circumstances, and deserved something more than success. He has toiled early and late, in season and out of season, not 'like a slave,' but like a freeman and 'with a will,' and far more severely than a human being ought to toil. He has exhibited immense energy and resolution, and, especially for one 'bred to the law,' and fond of literary pursuits, astonishing industry. The location of the land which he has tilled is very pleasant, and he has made some substantial improvements on it. I regret, for the sake of humanity, as well as for his own sake, that his experiment has failed; for an additional blow would be given to slavery, if free sugar could supplant that which is raised by slave labor—as it will, unquestionably, at a day not far distant. The Standard, under his care, cannot fail to be an ably conducted journal. He has great qualities of mind, and has been identified with the anti-slavery cause from an early period. Standing aloof, as he does, from every religious sect and political party, (though of religion and politics he has his own views,) I confide in him to pursue an impartial course, as editor of the Standard,—to give credit to whom credit may be due,—to regard the success of our cause as paramount to all questions of national policy,—and to give no quarter either to spiritual or political wickedness in high places. It is to be hoped that Mrs. CHILD will be a liberal contributor to the Standard, especially to its literary department, and that the distinguishing elements of their character will be blended together in the management of the paper.

The town of Northampton (by which term I now mean the houses, stores, &c.) wears an air of dilapidation, and will not compare in architectural taste and beauty with many other places in the State, though it has a few handsome buildings. Aside from its delightful location, it presents no features either of an impressive or interesting character. The spirit of enterprise appears to be exiled from it, and it has the misfortune to be under the control of a few wealthy men, who, having more than a sufficiency of this world's goods, have long since retired from business, and seemingly wish not to be disturbed in their repose even by the hum of prosperity. A rail-road is talked of between this place and Springfield, and some steps have been taken towards its commencement; but how soon it will be completed, is extremely uncertain.

Inviting as is Northampton to all tourists and sojourners from our great cities during the summer season, I am told that the hotels are yet vacant, and that the prospect is, that they will continue to remain so. Let it be made accessible by a rail-road, and no doubt multitudes would be induced to visit the place, who now 'pass by on the other side.'

My present location is about three miles from the centre of the town, in a spot quite rural and picturesque, [illegible] despotic sway over the minds of the people, and inflames their prejudices against me on account of my contending for that liberty wherewith Christ makes his followers free. It is melancholy to see those, whom God has made to serve him, so priest-ridden, and bewitched by carnal observances, and misled by sectarian creeds. Though I find 'none so poor' (with scarcely an exception,) as to give me a friendly welcome to the town, yet I have no complaint to make, but feel happy in the assurance that I am not slighted for any evil that I have done, but for my fidelity in exposing the religious and political impostures of the times. With the amiable Cowper, I can rejoicingly say—

> 'Tis my happiness below,
> Not to live without the cross,
> But a Saviour's power to know,
> Sanctifying every loss.'

There are a few choice anti-slavery spirits here, but these reside chiefly in the 'Community.' Some days prior to the fourth of July, we resolved to celebrate that day by an anti-slavery meeting in the town; and accordingly deputed a committee (Dr. Hudson and James Boyle) to apply for the town hall, for that purpose. The person who has charge of the hall was seen by them, and agreed to let us have it. Notices of the meeting were sent to the different clergymen, to be read from their pulpits; but none complied with the request, excepting the Baptist and Unitarian. Some fifty handbills were printed, and posted in various parts of the town, informing the people of our intentions, and inviting them to attend; but these were torn down by the lawless spirit of pro-slavery almost immediately, so that comparatively few persons were notified of the meeting. The morning of the 'glorious fourth' came, and a small band of us assembled at the town hall, but found the doors closed against us, and no one to tell us for what cause! The friends of impartial liberty were thus turned into the street, rudely and dishonorably, with this alternative—either to hold their meeting in the open air, or to shake off the dust from their feet on the town, and go elsewhere. Nothing daunted, they immediately organized in front of the hall, under two finely overshadowing elm trees, by calling that unblenching friend of human rights, Prof. WILLIAM ADAM, to the chair, and appointing DAVID LEE CHILD secretary. I then addressed the assembly at some length, after reading a portion of the first chapter of Isaiah, making my remarks as applicable to the day and the occasion as it was in my power, and exposing the awful guilt and hypocrisy of the American people in pretending to be worshippers at the shrine of Freedom, and to be praising God for their deliverance from a foreign yoke, while they were keeping in abject bondage a population larger than that of all New-England! The words that I uttered were those of 'truth and soberness'—and though they were calculated to make the ears of the wicked to tingle, and the hearts of the hypocritical to writhe in agony, yet they were such as the oppressed in all ages and in all climes have loved to hear, such as became a freeman, such as exhibited slavery in its true colors, and such as left the whole country without excuse for its abominable deeds. It was the first time that I ever mounted literally a stump as a rostrum from which to address the people, and I found much more freedom of spirit on it than I had ever found in a pulpit. James Boyle followed me in a speech of great cogency and power, in which he went into an examination of the religious aspects of our cause, and demonstrated that, for the continuance of slavery in our land, the American church and clergy are pre-eminently guilty, and deserve to be abandoned by all who fear God or regard man. He made some very pointed allusions to the pro-slavery position of the clergy in Northampton, and their subserviency to public opinion. 'You will find them all ready enough,' he said, 'to countenance the temperance picknick, to be held this afternoon, because the popular gale sets strongly in that quarter; but not to attend a meeting like this, or to advocate a cause so unpopular as ours.' It was the intention of Dr. Hudson and D. L. Child to be among the speakers on the occasion, but they both felt unwilling to offer any remarks, lest (as they said) they should weaken, rather than deepen the impressions that had been made on the minds of the audience. The broadest invitation was repeatedly given to all who were present, to participate in the proceedings, and especially to deny (if they could) the soundness of any of the positions that had been assumed, or the arguments that had been offered, or the allegations that had been made; but no one ventured to appear in defence either of Church or State. An elderly gentleman, named Taylor, (not a resident of the town, I believe,) stepped forward, and said that he was as much of an abolitionist as any body, and hated slavery as much as Mr. Garrison did; that I had spoken in 'unmeasured terms' of slavery, but he had no fault to find on that score; but that I had not told the people what they could do to abolish the system. He thought we had nothing to do with it; it was a part of the compact, and incorporated into the Constitution; and it was our duty to support it until that Constitution should be amended, though he was decidely opposed to all political action on the subject! After premising that I knew not how to speak in *measured* terms of a system so unclean and impious as is slavery, and that they who have an object to effect are seldom found lamenting that they know not what to do, and that the grief of abolitionists is, that so much is to be and can be done, and that there are so few to do the work, I proceeded to show in what manner and on what grounds the people of the North were justly chargeable with upholding slavery, and, consequently, how they might extricate themselves from their present guilty relations. But, if I satisfied others on that point, I did not convince Mr. Taylor, who shook his head, and reiterated his declaration, that, slavery being sanctioned by the Constitution, we were bound to sustain it as law-abiding citizens. He argued that, so long as it was in the statute book, the law of the land was of paramount authority to the law of God. I admired his honesty in avowing this monstrous doctrine—a doctrine which is practically enforced as orthodox by the great body of our religious and political leaders, though in the abstract conceded to be heretical. He was quite certain, moreover, that the abolitionists had retarded the abolition of slavery many years—an assertion which Messrs. DeDuffie, Calhoun, Clay & Co. would rejoice to see demonstrated as a fact, and which indicates either profound ignorance or consummate effrontery, by whom soever made. This was easily disposed of, and the meeting was then dissolved.

Our audience was probably twice as numerous as it would have been in the hall, from the novelty of the gathering in the open air. Among the listeners, I am told, was the Rev. William Allen, D. D. formerly President of Bowdoin College. I wish he had taken the stump, and defined his position on this momentous question. The weather was delightful, and the proceedings throughout were perfectly orderly; not the slightest disrespect being shown, in a single instance.

There are three newspapers published here—two whig, and one democratic. The Courier and Gazette (both whig) took no notice of the meeting,—whether from motives of policy, or in the spirit of [illegible] ing held under such peculiar circumstance, in so public a manner, and with such a noble object in view, is certainly not creditable to their humanity or courtesy.

In the Democrat,—which has for its motto, as if purposely to illustrate its rottenness, 'Uncompromising hostility against every form of tyranny over the mind of man,'—appeared an editorial sketch of the meeting, which was chiefly confined to a personal attack upon myself, and to a broad caricature of what was said and done on the occasion, expressed in the language and spirit of the lowest blackguardism. I send you a copy of the paper, containing the article, which I wish you to place in the receptacle provided for such ebullitions in the columns of the Liberator. It furnishes additional evidence of the fact which has long since been demonstrated to the world, that there is nothing under heaven so devoid of principle, so callous to shame, so reprobate in spirit, so profligate in practice, so impudent in pretension, so hypocritical in conduct, so heartless in feeling, or so villanous in design, as the existing DEMOCRACY of the United States, falsely so called.

> Who can with patience for a moment see
> The medley mass of pride and misery,
> Of whips and charters, manacles and rights,
> Of slaving blacks and democratic whites,
> And all the piebald policy that reigns,
> In free confusion, o'er Columbia's plains?
> To think that man, thou just and gentle God,
> Should stand before thee with a tyrant's rod,
> O'er creatures like himself, with souls from thee,
> Yet dare to boast of perfect liberty!!'

Alluding to me, the editor of the Democrat politely says—'He began with a lie in his mouth, by saying that he was refused admittance into the town hall.' The facts respecting our being excluded from the hall are precisely such as I have already mentioned. The plea now made, in order to get rid of the odium which must ever attach to such unworthy conduct, is, that the hall had been previously engaged to the ladies engaged in the Temperance celebration on that day. But it avails nothing—for, first, the hall was not occupied during the forenoon, if at any other period in the day, either by the ladies or by others, but remained empty and locked throughout our meeting; secondly, it was a piece of deception to give us the assurance that we should occupy the hall, if it had been already promised to others; and, thirdly, whether such an agreement had been made in behalf of the ladies, or not, no one presented himself to enlighten us on this point, or to prevent any misapprehension that might arise under the anomalous circumstances of the case, or to correct any of our statements. 'Finding that no one contradicted him in his falsehood,' continues the editor—I give you his name, 'Rinaldo R. Taylor'—'he made the most of it by a long harangue against the town, [a false assertion,] and thanked heaven that he was allowed to speak in the open air'—[that is true.] 'He said that $5000 had been offered for his poor head by some lynching characters at the South.' Those lynching characters were the Senate and House of Representatives of Georgia, backed up in legal form by the Executive of that State. This atrocious attempt, by the offer of a large bribe, on the part of a sovereign State, to secure the abduction and subsequent murder of a citizen of Massachusetts, guiltless of any and every crime, and simply for advocating universal liberty and equality, is treated by this 'democratic' traducer as a capital joke, but which, in the matter of dollars and cents, he thinks was carried a *little* too far—for, 'judging from the effect of his preaching here, we should say that it was a very extravagant offer.' Ha! ha! ha! What can be more droll or witty? Now, it may be safely affirmed that the man who can thus treat an offer so murderous, needs nothing but the opportunity and the courage to perpetuate any crime within the scope of human transgression. With his own hands he tears off the mask of his profession, and reveals himself in his true character. But the editor adds—'Indeed it is our firm belief, that if these lynchers were to pay Wm. L. Garrison, editor of the Boston Liberator, and David L. Child, editor of the New-York Standard, the $5000 to keep their heads on their shoulders, and employ them in delivering lectures about the country, it would be a better speculation [for slavery, of course,] than to chop off their heads.' Slang like this is the popular 'democratic' currency. But, mark the argument! D. L. Child and W. L. Garrison will do more to perpetuate slavery, by 'delivering lectures about the country,' than the chopping off of their heads would do to secure the same end; therefore, let them live! But, should the 'lynchers' be, after all, the more sagacious in this matter, why then the heads of these fanatical abolitionists ought to be chopped off, by a just regard for our 'constitutions and laws,' and as a good 'speculation'!

I am next charged with having used 'disgusting language, not only against departed patriots, both clerical and laymen, but against the constitutions and laws framed by them,' &c. Why did not this patriotic democrat expose the injustice of my remarks on the spot? Why did he skulk from manly discussion, and by silence give his consent to the accuracy of all that was advanced by the speakers? Doubtless, on that occasion, he felt that discretion was the better part of valor, as did a certain redoubtable hero of old, whose lies, like his own, were 'gross as a mountain, open, palpable.' Why, in giving an account of the meeting, does he suppress the fact, that all persons who were present, whether friendly or hostile to the anti-slavery movement, were invited to give utterance to their sentiments; and that, though charges of a grave character were urged against both Church and State, and repeated solicitations made to have them corrected if they were not true, no one came forward—no, not even to screen the clergy of the place from condemnation, or to convict me of 'lying,' in regard to the town hall? He knows that when our opponents were called on to say in what manner we had disturbed the truth—

> 'There was silence, deep as death,
> And the boldest held his breath
> For a time'—

until he could utter his ribaldry through the medium of the 'Northampton Democrat.'

Again—'The clergy came in for the greatest share of abuse, and were told to extend the solemnization of the marriage vow to the horses in the stables, the cattle in the yards, and the pigs in the pens.' This the critic calls 'disgusting balderdash,' but, in the true spirit of knavery, he does not state in what connexion this language was used; that it was simply an illustration—the *argumentum ad hominem*—to show the folly of those who, while they maintain that slaves are justly the chattels personal of their masters, affect to regard the suppression of the marriage institution among them as a great evil! As if property stood in virtuous need of the marriage vow!

But I must close. Let the article in the Democrat appear in the next number of the Liberator, without abridgment, and send a copy to its courteous and veracious editor.

Yours, for free discussion,

WILLIAM LLOYD GARRISON.

FOREIGN CORRESPONDENCE.

Letter from Richard D. Webb.

LIVERPOOL, 30th of 6th mo. 1843.

MY DEAR GARRISON: [illegible] in Liverpool last night, and found this morning, contrary to our expectation, the steamboat is not to sail for Dublin until late this evening. As we are thus detained, and have neither sights to see, nor friends to call upon, I can hardly do better than attempt now, what I had intended on my return home, to give thee some account of our visit to London. Our chief object in going, was to enjoy a little relaxation and rustication, after some months of pretty close application to business and household affairs. But we were attracted by the folk to be 'seen at the World's Anti-Slavery' and the 'World's Peace Conventions,' about to be held. Indeed, I was, with Henry C. Wright, appointed a delegate from the Dublin Peace Society to the latter of these Conventions, and so was in some sort bound, if possible, 'to come and appear.'

We did not arrive in London till after the close of the second day, and the third sitting of the Anti-Slavery Convention. Thomas Clarkson, who had been announced as President, was not able, from infirmity, to leave home. He lives about 60 miles south of London. William Allen of London was obliged to decline taking his place for the same cause. Samuel Gurney, (the wealthy banker, one of the merchant princes of London,) brother of Elizabeth Fry and Joseph John Gurney,) was then chosen, and frequently occupied the chair. As he is a pleasant, good humored man, and the world has gone well with him, he filled his place with much dignity and cheerfulness. In his absence, Joseph Sturge, Blan of Bath, (the bosom friend of Capt. Charles Stuart,) Joshua Leavitt, Samuel Blanchard, and John Cropper of Liverpool, with one or two more, were Vice-Presidents. The Convention was held in Freemason's Hall. The *ladies* were arranged at the upper end, and along the wall opposite to the chair—in the same array as last time. The gallery was not so much in use as in 1840, for as the number of gentlemen delegates was not so large, the gentlemen visitors were accommodated with a portion of the Hall railed off from the delegates' seats, and separating them, (that is, the delegates,) from the ladies at the upper end of the room. The Convention differed from the last, in that no George Bradburn, or Wendell Phillips, or any other representation of transatlantic eloquence was seen upon the floor—no Lucretia Mott, nor any of her satellites among the ladies—nor any Garrison, Rogers, or Remond in the gallery. I was quite disappointed to find that Nathaniel Colver was not come. His presence would have revived some of the richest passages of the last Convention. As to our English friends—we had the London Committee in full force. Amongst them, Josiah Forster and George Stacey were conspicuous—for they had more to do and a more anxious time than on the last occasion. The Indiana secession has bothered 'concerned Friends' excessively, and greatly modified their anti-slavery position. It has been made plain to the world, and to themselves, that however much they may love the cause of abolition, they love their sect and its reputation much more. I confess that though I need not have been, I *was* surprised at the extent to which this fact has been evinced. That Friends in Ireland, who, by their descent from Cromwell's settlers, and their forming a portion of the small protestant minority—that they, who are nearly all Tories or conservatives, should dread any such novelty as a secession from a Yearly Meeting, on the ground of adherence to the cause of humanity—was no more than I could have looked for. In the Irish Yearly Meeting, (held about a month before that in England, to which it sends representations,) no letter was received from the Indiana seceders, or, if received by the Yearly Meeting Committee, it was not read in the meeting. A letter was, however, received by that Committee from the Indiana Meeting for Sufferings, warning us of the secession, and against the seceders. It ascribed their doings to a spirit of insubordination, and an indisposition to submit to the good order of society. It denied that Friends in Indiana had relaxed or abated in their zeal for the slave, and said that although they had opposed Friends joining in with the *popular associations of the day*, they could appeal to travelling Friends, (alluding, I suppose, to those from England and Ireland, who visited them as ministers,) whether they had not approved the advice and care of Friends in this respect. It was a jesuitical document, well sheathed in Quaker phraseology, which is so rounded, smoothened, and mystified, that it may mean something or nothing. It went down Friends' throats like new milk; and one grave and weighty member said that there was a savor about it which vouched for its truth. In the London Yearly Meeting, the point on which the leaders managed to throw the Indianans overboard, was the fact of the *secession*. 'They should not have seceded—they should have had patience—they should have waited to see what time would do—may be Friends would have seen things as they were in the wrong in putting anti-slavery Friends down as they did—they would have come round—and so on. It was not denied that those who seceded by the slave did right—but they should not have seceded. This is the most unpardonable sin in all churches, and why not among Friends? Then it is remembered that the Indiana Yearly Meeting is 25,000, and that the seceders are but a handful in comparison, who, by the simplest rule of arithmetic could not have had so much weight, no matter how much worth they had. If the anti-slavery Friends had only waited till they outnumbered pro-slavery and colonization Quakerism, they might have disowned them all for any abstract love that English Friends have for slavery or slaveholders—and if that had happened, how happy we should all be with our Meetings for Sufferings, (Josiah Forster and George Stacey included,) clapping their coats and crowing like chanticleer. As matters stand, the Indiana secession has been a sore subject in the Convention. Friends have occupied such a prominent position in the anti-slavery ranks in England—they have devoted so much time, talent and money—they have been so praised, and flattered, and patted, and petted—and they have been so used to the praise, that disgrace is most unwonted and disagreeable. Now the other sects that were represented at the Convention, happening to hear all about the Indiana secession, and the Yearly Meetings' action upon it, very naturally shade free to do as Friends had been wont to do; they were, perhaps, not really very sorry to find that Friends were no better than themselves—that *their* feet had slipped—and that *their* sectarianism had triumphed over their philanthropy. Josiah Forster was kept continually on the alert, warding off sly attacks, explaining away imputations, and trying vainly to prove that the Quaker anti-slavery banner was as pure and spotless as ever, and that its motto was still, '*Sans peur et sans reproche.*' It was exceedingly amusing to witness these demonstrations. H. C. Wright was there as a visitor, and so was Elizabeth Pease. They were the first who spoke to us. Henry introduced us to all the new lions—amongst whom were many I had greatly desired to see—Amos A. Phelps, Joshua Leavitt, Lewis Tappan, John Tappan, Arnold Buffum, Wm. Johnson, Hiram Wilson, and Amasa Walker. There were besides, H. H. Kellogg, J. L. Blanchard, Mr. Howells, J. Mowry, Henry Colman, and perhaps one or two others from America whose names I forget. We dined with Phelps and Leavitt at the Anti-Corn-Law Club—with Lewis Tappan at Josiah Sturge's lodgings—and we had Arnold Buffum and H. Wilson at our little chambers in 22 Cecil-street, Strand, where 'the Irish faction' put up in 1840. Arnold is a fine old fellow, and was one of the most interesting speakers of the Convention. He told me of his early labors with thee in Boston, when for a year or more the abolition *boat might have sat* comfortably on sods of turf round the walls of an Irish cabin. His vigor is unabated, and his zeal as fervent as ever. Hardly an evening while we were in London, but he was off, after eight hours sitting in Convention during *the day*, to attend some temperance meeting. He told me that he is, and I think every enterprise in which it is fit for men to engage. He brought a certificate of membership over from one of the Monthly Meetings included in the Yearly Meeting of Friends; but, of course, it was not received, nor was he permitted to sit in the Yearly Meeting of London. He thinks that this move of the English Friends will have a serious effect upon the anti-slavery cause in America. But, for my part, I cannot understand why it should in the slightest degree influence those who do what is right upon principle, who do what justice requires, and follow Truth wherever she leads the way. Such as these should not swerve on the right hand or on the left, if all the followers of George Fox should prove themselves in practice recreant to the principles of Woolman and Benezet. I have always thought that abolitionists seemed to place too much importance on the example of this, that, or the other individual or clan of people. Arnold Buffum told me that many of 'the American delegation' were disappointed with English abolitionism and with the Convention, as a means of promoting the anti-slavery cause. They now see (and I heard that they said so) that Garrison, Rogers and Remond were not so far astray in their estimate of the state of things in Great Britain, as they at first supposed. I don't see how it could be otherwise. I am glad I paid this visit. My eyes are even wider open than ever they were before. The English are suckled, nursed, reared, and led by the nose from the cradle to the grave in a degree of profound veneration for their law-makers, rulers, aristocracy and royalty, which is at once revolting and ridiculous. This feeling is intense throughout the whole country, but trebly so in London. If you are but an M. P., an honorable, a right honorable, a knight or a baronet, to say nothing of 'lords, and dukes and mighty earls,' you may go where you please, and say what you like. Your nonsense is exalted; your sense is sanctified. Lord Morpeth called into the Convention twice, and he presided at the public meeting in Exeter Hall, at its conclusion. He is, I believe, a respectable man in private life, and one of the worthiest and best of England's aristocracy—but he has never, as far as I know, done much for the anti-slavery cause; as a man or a statesman, he has never peculiarly identified himself with it, and yet he was bepraised and bestubbered enough to make one ashamed both for him and his admirers. No mere man, no matter how much he may have done and suffered for the slave, no matter what his talent or doctrine, would have any chance of the same hearty respect in England that is freely given to the most wooden-headed member of Parliament or scion of nobility. I no longer wonder that the aristocracy of England heartily despise and proudly oppress and plunder the famishing and abject people. It would be strange indeed, if the objects of so much substantial idolatry and and adoration looked on themselves as really made of the same flesh and blood as their kneeling worshippers. Their slavish rearing and sycophantic practice solves every difficulty that surrounds the anomalous conduct of London Anti-Slavery Committees and London Peace Conventions. They involuntarily refer every reform to the action of government—to a change in the policy and disposition of Ministers of State—and to judicious operations on the consciences and sympathies of parliaments and privy councils. They have no idea of going to the people—enlightening their minds, awakening their sympathies, and purifying their moral perceptions. They have not time, and if they had, they would not know how to try. They have not time, for they are too busy preparing addresses to the Queen, and addresses to Lord Aberdeen, and addresses to crowned heads, and to foreign ministers, and to the Bey of Tunis, (who, however, has *really* abolished slavery in his dominions.) These endless appeals, and addresses to people in power were the burden of the song of both these Conventions.

...of the most spirited discussions was on the ...of the removal of government restrictions on ...portation of sugar from Brazil and elsewhere, ...the necessity for the abolition of the West ...sugar monopoly. In favor of the resolution ...the London Committee, Joseph Sturge, J. C. ...and all government men (Americans and oth... look upon the produce of slave labor as stolen ...and therefore to be avoided, and kept out by the ...of the laws.) On the side of anti-monopoly and ...against the principal speakers were two notable ...R. Cobden (the 'Manchester manufacturer,') ...for Stockport, a man of the people, and chief ...of the anti-corn law league, was the first of ...and the second was the Rev. Thomas Spencer ...and one of the most delightful, high-souled, ...most men I have ever met with. In enlightened ...purity of conduct, in personal self-denial, and in ...enemy of every thing tending to the promotion ...and religious liberty, he is unequalled amongst ...of England. He belongs to the established ...in which he holds an unblemished character, ...an independent position. I hold him in high es..., and would have thought a long journey re... by the pleasure of meeting with him. His ...are chiefly in the form of tracts, and have a ...circulation in England. They are against ...and all other monopoly, against the corn ...and in favor of education, &c. Cobden and ...both think that the less governments have to ...the people the better. They would have no ...interference with the trade, commerce, ...of the people—that they (governments) ...do nothing, and have nothing to do except with ...protection of life and property. This would ...a great blow at the endless meddling and inter... which are the fruit of modern statesmanship, ...such make law makers such pests to mankind ...communities. The debate on this free trade ...lasted a long time, and ended as most debates ...both sides retaining their own opinions, and so ...decided the matter by voting the previous ques... which J. C. Fuller declared was cowardly, but as ...there could I suppose there was no help for it. I ...say, that whatever you may think of the con... of J. C. F. in coming to this Convention, he ...acted like a man since he came. He has spared ...no money, time nor trouble, on behalf of the In... ...no exertion, and in the Convention he has been ...indefatigable in watching the interest of the ...Anti-Society—at least in seeing that Old Organ... ...should receive no public wound in his pres... I believe there was an intention to bring for... ...statement of the origin, progress and aim of ...Third Political Party, but through his efforts the ...clauses of the origin were omitted, as he threaten... ...to give a counter statement, which might not have ...been very palatable to the friends of New Organi...

From what he saw in committees on which ...with others from your country, was appointed, he ...was much surprised as he used to be, at thy view ...of that which animated the secession from the ...anti-slavery ranks. Amos A. Phelps obliged me ...with a printed statement, explaining the grounds of the ...new Organization, of which he told me he had brought ...a number over to circulate. I don't know who the ...Secretaries are. As might be expected, it presents both ...measures and individuals in a different light from ...that I had been accustomed to view them in—...and I believe I have taken as much pains as any ...person on this side of the Atlantic to read all that was to ...be said on both sides of the question. If it be proved ...by facts and figures and those of thy present friends had ...been varied between 1832 and 1840, on sundry ...points of religion, morals, and civil and ecclesias... ...matters, I am in no way surprised, nor is my con... ...wonderfully shaken in your fidelity and honesty. It is far ...from wonderful to me how an upright-minded man ...as thou, can stand still, than that he should go ...back—for the first appears impossible, and the ...other inevitable. That old organized abolitionists ...outwardly were always right—that none of them ...deserted in thought, word, or deed, I never thought, ...nor I suppose, did ever any body else. It is the prin... ...which actuated the parties on either hand, I ...will endeavor to estimate, and in this respect the ...conflict in question does not change my view. ...There are a few stories about individuals, thyself in... ...kind, which prove nothing, if true, except that you ...are neither popes nor 'public friends'—in plain Eng... ...that you were not infallible. Edmund Quincy ...accused of hypocrisy for having had convictions ...and before he put them into action. It would be hard ...to find the man who might not be stigmatized on the ...same grounds.

Apart from the actions of some of the most ener... ...and interesting individuals who attended the ...convention of 1840, this of 1843 was conducted much ...in the same manner. There was no 'woman ques... ...tion' introduced, and therefore there was more har... ...mony. But there was a great deal of small talk, and ...much business, and huge wonderment at stories such ...as Lo Ray's Manual, and Weld's 'American Sla... ...very.' There was much said about facts, and ...little about principles. Rev. Thomas Scales, of Leeds, ...at the Exeter Hall meeting, after lauding Lord Mor... ...peth, proceeded to say that the London Committee ...was four or five years old—and that the Conven... ...tion was but seven days old—that the Convention was ...the child of the Committee—that the parent was an ...honor to the child, and the child to the parent. There ...was a terrible deal of twaddle at both Conventions. ...Each one said that every body knew—much read ...that might have been readily excelled in the library ...of any ordinary abolitionist or friend to peace. The ...Bible was entirely forgotten whilst enlarging upon ...Caesar.

I must not forget to say, that Lewis Tappan did ...not know that he was bound for London when he left ...New-York for Boston. When in Boston, he had some ...conversation with J. Q. Adams, in the course of ...which the venerable old statesman so urgently pressed ...upon him the importance of laying the present posi... ...of Texas before the abolitionists and government ...of England, that he bought the clothes required for ...the voyage, borrowed the money to pay his passage, ...and without any further parley with flesh and blood, ...crossed the wide Atlantic on his mission of humanity. ...Samuel Bowley of Gloucester, one of the most able, ...influential, and eloquent Friends in England, related ...to me, and truly remarked, that such instances of ...self-sacrifice as are common in America are hardly ...ever approached in other countries. A. A Phelps ...has a series of extracts from Texan papers, not six ...weeks old, showing the change that the public mind is ...undergoing there, forced by dire necessity, in favor ...of abolition, and also from New-Orleans presses, in ...confirmation of the same awful probability. Leavitt ...pressed this subject forcibly upon the Convention, ...as much he and Lewis Tappan thought that from mo... ...tives of justice, humanity, and sound policy, the Brit... ...government should interfere to the uttermost, to ...prevent the annexation of Texas to the United States ...Joseph is not remarkable as a speaker, but he talks ...freely, and is not fond of nonsense. Leavitt, I ...should think, is a man of great ability. Amos A. ...Phelps also read a statement of the present position ...and constitution of many American ecclesiastical ...bodies and colleges, as to the admission and treatment ...of colored people. James C Fuller did not subscribe ...to the correctnessof his facts, which are not consistent ...with what I have been used to read in the Liberator ...and Herald of Freedom. If they be true, the consum... ...mation of your labors in the United States is much ...nearer than I had supposed, for when the religious ...bodies are purified, the people of the South will soon ...follow, and the end cannot be far distant. The An... ...Slavery Convention lasted 7 days. It was appro... ...priately concluded by the annual meeting of the Brit... ...ish and Foreign Anti-Slavery Society. The Conven... ...tion ended amidst much solemnity, and expression of ...hope from its results, and as in 1840, leaving it to ...the British and Foreign Committee to appoint the ...time and place of holding another. More than half the delegates were members of the Society of Friends —and a large proportion of the reverends were dissenting ministers from various parts of London and the country. The Peace Convention, though not so numerous, was composed of nearly the same materials, with perhaps a still larger proportion of Friends. Appeals to government and to rulers, constituted much of what was done. Great excitement and confusion was occasioned at the first sitting, by a vain attempt to induce the Convention to define the precise principles on which they based their intended discussion; but the intruder could not be listened to, and he seceded. His name is George Pilkington; he is better known than any other man in England as a lecturer on peace, and his approach to non-resistant principles has made him unpopular among all those opponents of all war, who would nevertheless like a standing police and constabulatory establishment, and prefer arrangements for the collection of the customs and excise, and for the support of the prisons and transports, and the honors and dignity of the crown. Joseph Sturge announced, and many others confirmed his report, that the indisposition to enlistment was on the increase, and that peace principles and a sense of the injurious influence of war on the welfare of *the people*, were making great progress amongst the masses in England. I think the same may be said of Ireland, excepting in so far as this desirable feeling is checked or modified by the existence of a bitterly hostile spirit against England. Speaking of Ireland, shortly after I left home, I breakfasted with Father Matthew at James Haughton's. He told me he expected to visit America ere long, and that he hoped all the Irish would become anti slavery while he was there. This was said, I suppose, half in jest and half in earnest. Very soon after, I sent him a copy of Weld's 'American Slavery,' and while I was in London he wrote to me that though he did not require to be awakened to the atrocity of slavery, he would read the book carefully. I am sure his heart is right here, but I dread lest the contamination of American pro slavery may infect him if he visit you.

H. C. Wright is not very strong, but he has had the best medical advice in London, through the kind and watchful attention of Elizabeth Pease, who acts as a daughter towards him. We spent our last day in London with them, and they were almost the last who bade us farewell. The London Peace Committee did all they could to block up his way, but they have not succeeded, and I think if anything can, his visit to England will do much to promote genuine Christian peace principles among this people. In spite of opposition and opprobrium, he has staunch friends South, East and West, in England, Scotland and Ireland. If there be room for it, I will enclose a scrap cut out of the last London Yearly Meetings Epistle, which will bear some comments. I have marked mine in the margin. At the close of the Anti-Slavery Convention, Joseph Pease, sen., of Darlington, circulated among the speakers, a pungent address from Wm. Howitt, remonstrating with them for having avoided the important subject of the promotion of cotton and sugar cultivation in British India, where 3,000,000 acres properly cultivated would grow enough of these articles to supply the world. If this object were really aimed at, and steadily pursued by England, I believe it would effect more for the overthrow of slavery in North and South America, than all she has ever done, is doing, or ever will do, by her fleets and armies, and acts of Parliament. We must manage some way or other to send thee a copy.

A few days ago, H. C. W. accompanied us on a visit to the Tower of London, from whence 'the lions' have long since departed, but the armory and the crown jewels still remain. What I most wished to see were the jewels, but as the whole were visible for a shilling, we saw the whole show. The jewels are kept in a small stone apartment enclosed in an iron cage, and are said to be worth three millions sterling, of which sum the imperial crown worn by the Queen cost one third. The whole show of crowns and sceptres, blazing with diamonds, rubies, and emeralds—the golden bowl for baptizing infant royalty, the golden salt-stands, and vases for holding the holy oil to annoint new monarchs with, is exceedingly splendid but to a utilitarian like myself, a mournful and revolting exhibition. Think of these baubles swelling up yearly to the amount of 750,000 dollars in simple interest. This sum alone, to say nothing of the principal, would support 45,000 poor Irish much more sumptuously than they are wont to be. The armory is full of all sorts of weapons of all times, from that of king Stephen to the present Christian and enlightened age—bills, and partizans, and thumbscrews, cannon used at Agincourt, mortars at Waterloo, plunder from all nations—guns, bayonets, pistols, &c., wreathed into garlands as young maidens wreath lilies and roses on a wedding day. They look quite fanciful and flowery, and the burly and splendidly attired beef-eaters who show the visitors round, exhibit their uses and their various capacities for slaughter with the utmost gusto. H. C. Wright was, of course, in a great taking—he was fit to be tied. It was worth any money, beside the shilling, to be there with this apostle of non-resistance, amidst so many implements of murder and refined Christian cruelty,—the accumulated wisdom of ages—his heart heaving, his eye flashing, his brows (and he has brows) lowering with righteous indignation. Indeed, I am beginning to look as he does on all the stupendous churches, the stately abbeys, the royal hospitals as costly as palaces, the triumphal arches, and all the other indications of imperial wealth with which London abounds, as built up with the hard earnings of the poor, wrung from them by the hands of royal and aristocratic power, and cemented by their blood and sweat. I cannot take pleasure in their architectural grandeur and beauty as I used to do. I would gladly see them dissolved and their value returned to their right owners. The people of this country, and especially in London, are besotted with adoration of rank and power, however attained, and they seem by their acts to be utterly indifferent to principle The newspapers say that three millions sterling value of treasure in gold and jewels were taken by the British from the Queen of Scinde in Hyderabad, and that £200,000 was the share of plunder which fell to 'the gallant general,' Sir Charles Napier. So the world goes round—£200,000 to the big robber, with, perhaps, a patent of nobility, a title, and a seat among the hereditary legislators of the land—while the little rogue who did the work gets £20, and if he live long enough, a place among the Chelsea pensioners. There is not an idea among the red-coats, the black-coats, or the grey-coats, but that this is all the properest thing in the world. I believe it is pretty generally considered by the clergy, that wherever the British flag waves victorious, there a path is spread for the gospel or the Prince of Peace.

It requires large hope indeed, to look forward cheerfully to the consummation of things with this proud, canting, bloody, cruel, ambitious, and avaricious people. As sure as honesty is the best policy, and as punishment follows the largest and most successful career of crime, so certain it is that a day of reckoning is at hand for this high-handed, uplifted, and self-righteous nation.

Thine affectionately,

RICHARD D. WEBB.

Letter from Henry C. Wright.

GUILD HALL HOTEL,
LONDON, June 30th, 1843.

DEAR WILLIAM:

The second *World's* Anti Slavery Convention and the first *World's* Peace Convention have been held—the *former* lasted 7 days, and wound up by an exhibition of Lords, Marquises, M. P's. and D. D's. in Exeter Hall—the latter lasted 3 days, and wound up by an exhibition in Exeter Hall, of great names and compliments exactly like its illustrious predecessor.—About 150 delegates in actual attendance on the former, and nearly the same attendance on the latter.—Both were *queer* things for *World's* Conventions. It seemed to me that the world had grown marvelously little, if these be *World's* Conventions. One could hardly resist the conclusion that the Broad-street Committee in London constitute the world. I was present at the Anti-Slavery Convention about all the time of its discussions, and took copious note of all that was done. One thing I missed, *Liberty Partyism*. It was brought in late in the evening when all the delegates had left except about 35. It was understood that J. Leavitt had brought a document to show the origin, progress, and the hoped-for final results. Richard Cobden—decidedly the most popular man in England among the people, and the most influential man in the House of Commons—had made a speech in the Convention touching calling on government to protect free labor produce by laying restrictions on slave labor produce—the following is his speech in substance:

'You are injuring the cause of human rights in calling on government to protect commerce and to enact laws against the traffic in any thing. Government can do nothing to protect commerce. All interference with commerce by government is hurtful. For how does government carry out its enactments? What is its ultimate appeal? Armed ships and military power—a standing army and a navy; and no governmental interference to secure a temporary advantage can compensate for the wrong and outrage, of a standing army and navy. Don't be going to government, then. I speak of every government we ever had—not of the present, but of all—whig or tory. No government is fit to be held up as an example of morality or christianity. Never go to Parliament to ask it to pass laws to do that which you must do by your principles and example. Governmental interference in restraining and carrying out any principle of justice and morality always does more harm than good. When you call on government to put down slavery and the slave trade, you only attempt to take a short cut to do that by coercion, which you ought to do by an appeal to public opinion. Abstain, then, from calling on government to put down slavery by armed force. I protest in the name of the Society I represent, (Manchester) against all appeals to government to put down slavery or the slave trade by *violence*. Government is a soulless thing, and we should never appeal to men as *government*, but as men, as human beings having conscience and responsibility. Government cares not for humanity—it has no sense of justice—it cares only for *power*. As government men feel, think, and speak, and act, not as *men*, but as government, you crush humanity, you outrage justice, you trample on morality, when you call on government, a body without a soul, without a conscience, without responsibility, to carry on a *moral* reform. Government generally goes to *sustain*, not to destroy slavery. Government is a system of injustice. No use in applying to injustice to get justice done. No use in calling on what is *immoral* to execute what is *moral*.'

Such was the tenor of Cobden's speech—the only speech I heard in the Convention that was earnest, to the point, and efficient. Rev. John Scoble tried to answer him; and made a mincing speech, stoutly urging the necessity of going to Parliament and to governments to get them to interfere with their power to put down slavery. Here was the *priest* pleading for guns and swords, an army and navy, to root evil principles and systems out of the world and to put good ones in, and there was the politician pleading that men must be converted not by guns, and swords, as the priest would have it, but by the foolishness of preaching.

Leavitt brought up Liberty partyism, and tried all ways to get the Convention to take some action that should commit itself to that measure—but I believe he could not succeed.

A. A. Phelps gave a long account of the state of churches and religious denominations. He undertook to show that Cambridge, Amherst, Williamston, Dartmouth, Bowdoin colleges, and several others, were anti-slavery, and made no distinction of color in receiving students, and that Andover and Bangor were Anti-Slavery Theological schools. He undertook to show there was much less slaveholding and pro-slaveryism among the churches and clergy of the United States than was generally supposed.

J. Blanchard said the same. The whole tenor of the discussions in reference to slavery in the United States tended to make the impression that the religion and government of the United States are not pro-slavery. Some one charged the Society of Friends in the United States with standing in a pro-slavery position. Josiah Forster insisted—backed up by Samuel Gurney, the president, that the person should retract that charge. But he would not. There was great [illegible] when the Friends in the United States were commented on. No stir to hear other denominations denounced, but touch their sect, and they were moved in a moment; showing that they cared for their sect more than for humanity.

TEXAS came up before the Convention, and was thoroughly discussed. Much interesting information laid before the Convention on that subject. Brazil and the scheme of emigration from Africa to Jamaica occupied considerable time. Nearly one half the time of the Convention devoted to considering American slavery—but in a way that could be of little use. There was no thoroughless, no baptism of the soul into the spirit of human brotherhood, no just appreciation of human rights. How can there be in those who are the advocates of blood and slaughter to put down slavery? There were none to convulse the Convention by 'siftings in'—yet, I never attended a more disorderly Convention. 'Order, order.' 'Chair, chair,' were perpetual cries. Cobden, Brotherton, and others, they attempted to put down in this way. Some seemed to have come only to *bellow* and *bark* at the bidding of the Broad-street Committee. Even Phelps and Leavitt, I reckon, got enough of Broad-street World's Conventions.

I had nothing to do with the Convention but to sit in one corner and take notes. I did not sit in the gallery where you sat and looked down upon the riotous throng, but I sat in one corner on the floor where I could hear all and note down all. There sat R. D. and Hannah Webb, E. Pease, Ann Knight and others in a corner, watching and noting down the sayings and doings. What do you think of a World's Convention which excludes one half of mankind because God made them *women?* and which, after this insult to God and outrage upon humanity, has the impudence meanly to crave the assistance of those whom it has marked and outraged, to publish its doings?—Shame on the woman that will help the Mahometan Lordlings publish their proceedings.

As to the *Peace Convention*, nearly every thing about it was cut out and made ready by the London Peace Convention. It was arranged beforehand by the London Committee, that, 'the principle on which the Convention *shall* be constituted, be not that *war* is inconsistent with the spirit of Christianity and the true interests of mankind.' These are the words. Then it was decreed thus—'The Convention having been properly constituted, *no discussion of the fundamental principle to be allowed.*'

This was the course pursued. The Convention had prepared by *proxy*, several long papers. These papers were read in the Convention, occupying a great deal of time. Some of them exceedingly prosy and tedious, and calculated to set all to sleep or moving out. Soon as the papers were read, some one, *previously designated*, was called on to move their reference to a committee, and another, who was also previously designated, was called on to second it. No discussion allowed. Then the committee in due time brought in a report to refer to the London Committee, with resolutions of thanks to those who wrote the papers; which resolutions were to be moved and recorded by persons previously designated, which movers and seconders were to speak as long as they pleased, and they generally consumed most of the time, so there was little time for general discusion. Indeed, the Committee seemed to *dread* discussion, and it was evident throughout the whole proceedings of the Convention that the London Committee considered the Convention as called *mainly* to sanction resolutions and documents previously prepared and arranged by them. And this was about all the Convention did. I am convinced by this Convention that the London Peace Society can do little more to abolish the death-dealing system, of war. Indeed the London Peace Society does not base itself on the *anti-man killing* principle, neither do they aim at the immediate abolition of the war system. Any man in England might have been a member of the Convention The London Committee appointed JOSHUA LEAVITT of Boston, a delegate to represent them. A. A. Phelps was also a delegate to it. What can be the value of those Peace Societies which can be represented by Joshua Leavitt or A. A. Phelps, both of whom are the staunchest supporters of the war principle and system and of the right to pour out human blood like water in defence of property, liberty and life? What is the value of that anti-slavery that can be represented by a slaveholder? What the value of that tectotalism that can be represented by a rum-seller and a rum drinker?—But I cannot tell you more of the Convention, now. You will hear about them from E. P. and R. D. Webb, and also from those who got them up and managed them. The Exeter hall winding up of the Peace Convention was a very slim affair.

I have visited Westminister Abbey and the Tower But, really, I am weary and disgusted with the Tower. It is the tower of death to the bodies of men, as those old grim piles, St. Paul's and Westminister Abbey are towers of damnation to their souls. I was in the old Abbey when they performed praying and preaching, and it seemed to me like the mutterings and sayings of Pandemonium. I believe the curses and blasphemies of old Drury Theatre are not more displeasing to God than are the blasphemous orgies of Westminister Abbey. But I have more to say of that savage pile of *consecrated* stone and mortar. I can now only say, my soul loathes and detests all such monuments of spiritual pride and ambition; and I would rather my body should be buried, when I have done with it, beneath some beech, sugar-maple, or hemlock tree in the wild woods of America, than to sleep with *reverend* and *annointed* robbers and murderers, and saintly and royal ruffians, in Westminster Abbey. The Tower is a horrid place. It is the tomb of England's humanity. But more anon.

London is a weary desolation, and but for the company of E. P. I would not have staid here so long. With great delight she has taken me to the places and shown me the shops, the rooms and the tables, where she spent so many delightful moments with you and Rogers. It was good to see where you had been; and E. P.'s recollections of those times with you in London, seem to be among the dearest associations of her life. You do, indeed, *live* in her heart. May you ever *live* there, and in many other hearts. It is very pleasant to live in such a heart as hers. She points out all the places where she went with you, and Rogers, and Wendell Phillips. We talk much about you all. In a few days, I purpose to go and spend a few days with Ann Thompson and children.

The Liberators have just come in. They are most welcome. But I must stop. I'll try to get a better letter ready by next packet. But I don't write much, nor talk much just now. I'm weary of *rest* and *do-nothing*.

Thine,

H. C. WRIGHT.

P. S. The London Committee also appointed Henry Colman to represent their principles of peace in the Convention. He did not attend, but A. A. Phelps and Leavitt did, and took part. It is laughable enough to think of peace being represented by *men of blood*, as they all profess to be, claiming a right to kill men.

Intelligence per Steam-Packet.

From the letters of H. C. Wright and R. D. Webb, on the inside of this paper, and those of Thomas Clarkson and Richard Cobden, M. P. for Stockport, together with the address of Wm. Howitt and the Epistle of the Friends' Yearly Meeting and other documents, on the outside, much may be learned of the state of the anti-slavery cause in England, and of the character of the Broad-street Conference If England has not moral principle enough within her to gain the cause of humanity, the view of Cobden is the true one. She must do it through her commerce: for by a governmental enforcement of total abstinence, it is plain that it cannot be done. Her work as a government for this hour is to *undo*—not to do. Let her abrogate, and not enact;—let her philanthropists promulgate principles; not call out to preventive services;—and let each man abstain from whatever meat [illegible] pelling another who is of a different opinion.—H. W. C.

Lowell Picknick.

Awake! awake! awake! all the abolitionists of old Middlesex! The 1st of August is dawing near; that great day of jubilee and thanksgiving for the deliverance of 800,000 slaves from British servitude.

Let all the abolitionists in the county and roundabout come to the Lowell celebration and *Picknick*. The time is short, but much can be done yet. Let every friend of freedom resolve him or herself into a rallying committee, and make a tremendous rallying every where, and induce as many to come as possible. There is no genuine abolitionist but will lay aside all small inconveniences and make a speedy determination to come and participate with us on so memorable an occasion as this. There is a great interest in Lowell. Our committees of arrangements are sparing no pains to make the occasion pleasant and interesting. But we expect much from the exertions of friends abroad to give us a large attendance. We expect a large delegation from Groton, Haverhill, Andover and Concord; and shall we not expect to see many of our friends from the Old Granite State, especially our friend Rogers, in addition to the free Mountain Minstrals, who, moved by the impulse of the occasion, can raise the inspiring notes of freedom? We also expect our eloquent coadjutors, WENDELL PHILLIPS, SAMUEL J. MAY, and other distinguished speakers. For particulars see advertisement in another column.

Don't forget one thing. We presume, however, that all know the custom of anti-slavery Picknicks. Each one must bring their share of provisions; by doing so, a variety of good things are furnished for the entertainment of the whole. The Lowell Band have volunteered their services to play. This will add much harmony and agreeableness to the occasion.

N. B. Since penning the above, we have been authentically informed that we may positively expect our friends, the Hutchinsons, to attend the celebration here.

H. W. FOSTER.

To the Friends of the Liberator in the Western States.

A most excellent opportunity will be presented at the series of Conventions to be held in Vermont, New-York, and Ohio, during the ensuing six months, for rendering valuable assistance to the Liberator, and to the interests of the cause, by making a large addition to its subscription list. The Agents, whose presence at those Conventions is promised, will most joyfully receive and forward any subscriptions or donations. We trust, that, with the co-operation of friends in that section of country, they may be successful in doubling the number of papers now sent to those States, thus leaving behind them a large number of these efficient laborers to perfect the work they will commence, by weekly appeals to the conscience and sober second thought of the people.

Friends of LIBERTY and of the LIBERATOR, *will you, individually, do all that you can?*

HENRY W. WILLIAMS, *Gen. Agent.*

Melancholy Accident.—On Monday afternoon, as two young gentlemen, Mr. James D. Coffin and Mr. George Dana, Jr. (son of Mr. George Dana of Long Wharf,) were sailing in Boston harbor, in a small sailboat called the Spartan, the boat was capsized by a squall of wind, and the two young men drowned. Mr. Coffin becoming entangled in the rigging, sank with the boat, which went down at once. Mr Dana kept afloat several minutes, but sank before the boats, which immediately put off to their assistance, could arrive.

Mr. Coffin kept a fancy goods store at 78 Washington-street, and the sad event has cast a melancholy gloom over a large circle of friends and relatives.

The bodies of the unfortunate young men were recovered on Wednesday morning, by means of grappling-irons, and retsored to their afflicted friends.

For the Liberator.

Colored Convention.

BROUGHTON MEADOWS, Mass. July 18, 1843.

MR. EDITOR:

By a notice which appears in the Liberator of the 14th inst. I perceive that our colored brethren in Boston have called a meeting to consider, among other questions of interest, the 'CALL OF A NATIONAL CONVENTION AMONG FREE PEOPLE OF COLOR.'

The call for such a Convention was originated in New-York, in May, and published on a sheet which I have received, called the 'United States Clarion,' by a class of our brethren, some of whom have earned the reputation of lukewarmness and indifference for the success of the anti-slavery cause proper, and who themselves testify that they '*have become ignorant of the moral and intellectual strength of our people.*'

If our brethren in New-York, and particularly the clergymen, who have signed the call for the Convention, '*have become,*' as they say, *ignorant of the moral and intellectual strength of our people,*' I submit to the good sense of our people, whether brethren who are *ignorant* of our condition, are capable of remedying the evils which exist among us.

I am sorry to hear, what I doubt, that the '*spirit of virtuous ambition and emulation has died in the bosoms of the young men*' in New-York. I know that this is not the case with our young men in Massachusetts, who are faithful in promoting the anti-slavery cause, prompted by honor and duty to *wear* out, rather than *rust* out, in pleading for the emancipation of the millions of our brethren and sisters in bonds.

By the testimony of Robert Purvis, and other prominent abolitionists in Philadelphia, published in the Liberator of the 14th inst. which is as follows: 'The moral, intellectual, and physical condition of the people of color here has been greatly improved'—it appears that our friends in other places are not so 'ignorant of the moral and intellectual strength of our people,' as our lukewarm brethren say they are in New-York, where this singular call originated.

Our brethren say that we must 'Organize, ORGANIZE, ORGANIZE.' I should suppose that some of them, especially those who forsook the American Anti-Slavery Society in 1840, because *women* were allowed to enjoy equal rights in the Society, had tasted enough of the rotten fruits of 'New Organization' since managing with treachery and fraud in that Society to '*organize,*' (!) with other new organizers, the American and Foreign Anti-Slavery Society, which has since become defunct, in consequence of the lack of principle or vitality essential to life.

I wish to enquire, Mr. Editor, whether the proposed Convention is to establish the 'United States Clarion' as the organ of the 'Colored Presbyterian and Congregational Association of the United States,' or of the colored people. If the 'Clarion' is to be the organ of the people, the originators of the Convention should say so—if it is to be the organ of 'Colored Presbyterian Congregational Association,' they should declare it, that we may not be duped, as we were by the 'Colored American.'

Yours for the right, F. JOHNSON.

☞ We have only room to say, that we have *no room* for the conclusion of the article commeuced last week on the 'Position and Duties of the North with regard to Slavery,' and several other articles intended for this week's paper.

MARRIED—On Thursday, 20th inst. by Rev. J. C. Beman, Mr. John Thompson to Mrs. Betsey Lawson.

DIED—In Portland, Mr. Jacob Leonard, aged 63.

NOTICES.

ONE HUNDRED ANTI-SLAVERY CONVENTIONS.

Arrangements have been made for holding One Hundred Anti-Slavery Conventions during the next six months, in various parts of the country, but chiefly in New-York, Pennsylvania, Ohio and Indiana—in accordance with a plan adopted at the late New-England A. S. Convention. Among the speakers who will give their attendance from the East are Messrs. John A. Collins, George Bradburn, Frederick Douglass, Charles L. Remond, James Monroe, William A. White, and Jacob Ferris.

FIRST SERIES.

Aurora, Cayuga Co. 30th, and 1st. August.
Seneca Falls, August 3d and 4th.
Batavia, " 6th.
Lockport, " 7th and 8th.

SECOND SERIES.

Utica, a three days Convention, July 26th, 27th and 28th.
Syracuse, [illegible]
Rochester, Aug. 3d, 4th and 5th.
Buffalo, " 7th, 8th, and 9th.

J. A. COLLINS,
General Agent of the Mass. A. S. Soc.

Hear! Hear!! Hear!!!

Great gathering of the People of Color.

A highly important meeting will be held in the Baptist meeting-house, Belknap-street, on Thursday evening, the 20th inst., at half-past 7 o'clock, at which time and place the colored citizens, without regard to age or sex, are earnestly invited to attend. The true friends of liberty and of the colored man are most respectfully requested to be present. Many very important subjects will be presented, to elicit the attention of the lovers of freedom—among which will be the call of a National Convention among free people of color—the introduction of two persons, just from the hot bed of oppression, who will portray some of the delightful effects of this system upon the body and mind of our brethren. Some things will also be said of the man whose head is worth five thousand dollars to the *Senate of Georgia.*

Who will not be present at such a meeting? Will any stay behind? Come, then, one and all, both small and great. Come, ye noble band of abolitionists, who for some 13 years have fought like Spartans for the triumph of Liberty.

To this call let there be one general rush, and a hearty response. Let those who always buckle on their armor at the sound of Freedom's triumph, be there—and whosoever will, let them come.

JOHN T. HILTON,
THOMAS COLE,
GEORGE WASHINGTON,
COFFIN PITTS,
BENJ. P. BASSETT,
WM. DUNCAN,
WM. C. NELL,
LUNSFORD LANE,
BENJ. WEEDEN.

GREAT CELEBRATION AT LOWELL ON THE FIRST OF AUGUST.

To the Abolitionists of Middlesex County and vicinity:

DEAR FRIENDS:

The next quarterly meeting of the Middlesex County Anti-Slavery Society will be holden in the City Hall, Lowell, on the first day of August next, at 10 o'clock A. M., to celebrate the glorious event of West India Emancipation

The Board of Managers of the Massachusetts Anti-Slavery Society have kindly accepted an invitation to unite with them on that occasion. It is hoped that W. L. Garrison, Wendell Phillips, Samuel J. May and other distinguished advocates will be present.

ALL, without distinction of sect or party, who admire the sublime spectacle presented by that act of British philanthropy which, in a moment transformed 800,000 *chattels* into MEN, are most cordially invited to join in commemorating it. Let *immediate* arrangements be made by the friends in every town in the county, to send large delegates. Abolitionists of Essex county and Boston come up *en mass.* And will not the free spirits of New-Hampshire pour down from their granite hills by hundreds? Nor can we excuse their gifted vocalists. Their spirits are too free to suffer them to remain in their cool retreat among their native hills on freedom's birth day.

Come friends, come *one,* come ALL. And let there be such a gathering on that day as was never witnessed in old Middlesex.

S. C. WHEELER, *Sec.*

Groton, July 10th, 1843.

CONVENTION.

A National Convention of the colored citizens of the United States will be held in the city of Buffalo, on the third Tuesday in August, 1843, at 10 o'clock, A. M.

The object of this Convention is to deliberate on those questions that pertain to the colored man's rights, and to adopt such measures as will effectually secure to him the privileges of an American citizen. Among the objects to be promoted, is the establishment of a permanent press through which the grievances of the colored people may be made known and redressed. Various other topics, of momentous interest, will come up before the Convention, and it is hoped that all who can make it convenient to attend will be present to aid with their wisdom the deliberations of the meeting.

☞ Messrs Hilton, Cole and Nell are among the delegates expected from Boston, and it is hoped that a large New-England representation will be present.

PICKNICK AT DEDHAM

TUESDAY, August 1st.

In addition to the arrangements previously advertised, the committee make the following announcement:

FRANCIS JACKSON, of Boston, will act as President of the day; assisted by Oliver Johnson, Wm. Bassett, and John T. Hilton, Vice-Presidents.

On the arrival of the cars at Dedham, the company will repair to the Town House, where they will meet the friends from Dedham, West Roxbury, Walpole, Dorchester, Wrentham, &c., and where the procession will be formed under the direction of HENRY I. BOWDITCH, Chief Marshal,—or, in his absence, of Oliver Johnson and Henry W. Williams, Aids. Other gentlemen have been appointed Assistant Marshals, and the friends in each town are requested to appoint one of their number to act in that capacity.

The procession, preceded by the Dedham Juvenile Band, will pass through some of the principal streets of the village to the grove, where a printed order of exercises will be distributed. Addresses may be expected from Messrs. Pierpont, Stetson, Waterston and others. The music will be under the direction of Miss MARIAN A. FULLER and Mr. JAMES RICHARDSON.

Tasteful and appropriate banners, painted for the occasion by Mr. JOSIAH WOLCOTT, of Boston, will adorn the procession. Appropriate badges have also been provided, and may be obtained at 25 Cornhill.

The cars will stop before reaching the village, and within a few rods of the grove, to accommodate those who have charge of the refreshments, and any others who may be unable to join the procession. It is earnestly requested, however, that *all* who *can* do so will unite in the procession. The friends in Dedham, West Roxbury, and the neighboring towns, it is hoped, will *not fail* to join the friends from Boston, Lynn and Salem in carrying out this arrangement.

It is expected that the friends in Boston will generally take their contributions of refreshments under their own charge until the arrival of the cars at the depot near the grove, where they will be left with the proper persons.

If any persons, who cannot attend the Pic Nic are willing to contribute refreshments, they are informed that such contributions will be very acceptable, if left at 25 Cornhill, or at No. 7 Hollis-street, before 1 o'clock, P. M. on Monday. Those who prefer to make their contributions to this object in money, can pay the same to H. W. Williams, 25 Cornhill, or to either of the Committee of Arrangements.

In behalf of the Committee,

OLIVER JOHNSON, *Chairman.*

July 26, 1843.

☞ Individuals are requested to procure tickets for the cars at No 25 Cornhill, as early as possible.

'THE GLORIOUS FIRST,' AT LOWELL.

At a meeting of the committee of arrangements, for the celebration to take place at Lowell, the First of August, in commemoration of the glorious event of the emancipation of 800,000 souls from the galling yoke of slavery in the British West India Islands, it was voted unanimously, that the proposed Picknick be at 7 1-2 o'clock, P. M. on which occasion the Lowell Clerionet Band will be present, together with the so-much-admired and beautiful songsters, the *Hutchinson Family,* who have kindly consented to be present on the occasion. (God bless their true hearts, which feel so much for the slave.)

There is in our city a lively interest felt, and we shall have a glorious day of it here. The meetings will be holden during the day, at the St. John Church, instead of the City Hall, as that will be occupied in preparing for the evening Picknick. We have the promise of a large delegation from the free granite hills of New-Hampshire, as well as from all parts of our own State. Shall we have some of the free spirits from Boston? we look for it and expect it.

It was also voted, that persons from out of the city be supplied with places to stop at free of expense.

We say, then, come one, come all, and unite with us in this glorious jubilee, and you shall be hospitably entertained, and God will bless you in your efforts to make happy the creatures he has made in his own image.

A. BLAISDELL, *Sec. of Com. of Arrangements.*

WEST INDIA EMANCIPATION.

The Anniversary of the Abolition of Slavery in the British West Indies, will be celebrated by the friends of Emancipation, in Weymouth and vicinity, on the First day of August next. Eloquent addresses may be expected, as invitations have been extended to many distinguished advocates of the cause, who will be present.

The meeting will be held at the meeting-house of the Universalist Society in Weymouth, at 2 o'clock, P. M.

Refreshments will be provided by the friends of the cause in this place.

Every true friend of the slave, who desires the rod of the oppressor to be broken, will be present, and participate in the festivities of the occasion.

JOHN ROLIE, } *Committee.*
RUFUS K. TROTT, }

BRITISH EMANCIPATION.

The New-England Freedom Association will celebrate the glorious event which gave liberty to 800,000 human beings, by appropriate exercises on Tuesday, 1st of August.

A procession of children, preceded by the Association, will be formed at the Infant School Room, at 2 o'clock, P. M., and will proceed, under direction of S. R. Alexander, Chief Marshal, through Beacon, Park, Winter, Washington and Court-streets, to the Chapel in Chardon-street, at which place addresses may be expected from J. C. Beman, Rev. Samuel Snowden, S. R. Alexander, and Mr. Scott, enlivened with music by a juvenile choir, under the direction of Miss Rosanna Sewell.

All friends of liberty are invited to participate on the occasion

In behalf of Committee,

ROBERT WOOD,
S. R. ALEXANDER,
CHAS. H. ROBERTS,
ISABELLA HOLMES.

☞ Papers friendly will please copy.

ON THE EVENING OF THE FIRST OF AUGUST,

There will be a Social Soiree in the Infant School Room, Belknap-street, to commence at 8 o'clock.—Tickets 75 cts. each, may be had of J. P. Coburn, No. 8, Brattle-st. and of F. P. Clary, No. 44, same street; of B. P. Bassett, Endicott-st. and No. 4, Southack Court, Peter Avory,

POETRY.

HYMN TO THE FLOWERS.

BY HORACE SMITH.

Day stars! that ope your eyes with man, to twinkle
From rainbow galaxies of earth's creation,
And dew-drops on her lone altars sprinkle
As a libation.

Ye matin worshippers! who bending lowly
Before the uprisen sun, God's lidless eye,
Throw from your chalices a sweet and holy
Incense on high.

Ye bright mosaics! that with storied beauty
The floor of nature's temple tassellate,
What numerous emblems of instructive duty
Your forms create.

'Neath cloistered boughs each floral bell that swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most Catholic and solemn
Which God hath planned.

To that cathedral, boundless as our wonder,
Whose quenchless lamps the Sun and Moon supply,
Its choir, the winds and waves; its organ, thunder;
Its dome, the sky!

There, as in solitude and shade, I wander
Through the green aisles, or stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God.

Your voiceless lips, O Flowers! are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

Floral apostles! that in dewy splendor
'Weep without woe and blush without a crime,'
Oh may I deeply learn and ne'er surrender
Your love sublime!

'Thou were not, Solomon! in all thy glory
Arrayed,' the lilies cry, 'in robes like ours;
How vain your grandeur! ah, how transitory
Are human flowers!'

In the sweet-scented pictures, heavenly Artist,
With which thou paintest nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, Flowers, though made for pleasure,
Blooming o'er field and wave, by day and night,
From every source your sanction bids me treasure
Harmless delight.

Ephemeral sages! what instructers hoary,
For such a world of thought could furnish scope,
Each fading calyx a memento mori,
Yet fount of hope.

Posthumous glories! angel-like collection!
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth.

Were I, O God! in churchless lands remaining,
Far from all voice of teachers and divines,
My soul would find in flowers of thy ordaining,
Priests, sermons, shrines.

From the Register and Observer.

SONNET.

MORAL COURAGE.

Like the bright star which gilds the evening sky,
When its fair sisters all have veiled their light,
Pouring its radiance on the gazer's eye,
As gather round the deep'ning shades of night,
Is the high-hearted and heroic one,
Who treads the path of truth, and right, alone,
No bitter taunts of foes, with envious arts,
Though all his noblest efforts they deride,
Nor keener wounds of friends with traitrous hearts
Can turn him from his steady course aside;
But still with onward steps and upward aim,
He barters not the truth for power, or fame,
And yet the brightest fame for him shall glow,
And twine its laurel wreath around his brow.

CELIA.

From the July No. of the Democratic Review.

FREEDOM.

BY HENRY T. TUCKERMAN.

Freedom! beneath thy banner I was born—
O let me share thy full and perfect life!
Teach me Opinion's slavery to scorn,
And to be free from Passion's bitter strife;—
Free of the world, a self-dependent soul,
Nourished by lofty aims and genial truth,
And made more free by Love's serene control,
The spell of Beauty and the hopes of Yohth.
The liberty of nature let me know,
Caught from the mountains, groves and crystal streams,
Her starry host, and sunset's purple glow,
That woo the spirit with celestial dreams,
On Fancy's wings exultingly to soar,
Till Life's harsh fetters clog the heart no more!

A PARABLE.

BY J. R. LOWELL.

Worn and foot-sore was the Prophet
When he reached the holy hill,
'God has left the earth,' he murmured,
'Here his presence lingers still.

God of all the olden Prophets,
Wilt thou talk with me no more;
Have I not as truly loved thee
As thy chosen ones of yore?

Hear me, Guider of my fathers,
Lo, an humble heart is mine;
By thy mercy, I beseech thee,
Grant thy servant but a sign!'

Bowing then his head, he listened
For an answer to his prayer;
No loud burst of thunder followed,
Not a murmur stirred the air:

But the tuft of moss before him
Opened while he waited yet,
And from the rock's hard bosom
Sprang a tender violet.

'God! I thank thee,' said the Prophet,
'Hard of heart and blind was I,
Looking to the holy mountain
For the gift of prophecy.

Still, thou speakest with thy children
Freely as in Eld sublime,
Humbleness, and love, and patience,
Give dominion over time.

Had I trusted in my nature,
And had faith in lowly things,
Thou thyself would's then have sought me,
And set free my spirit's wings.

But I looked for signs and wonders,
That o'er men should give me sway.
Thirsting to be more than mortal,
I was even less than clay.

Ere I entered on my journey,
As I girt my loins to start,
Ran to me my little daughter,
The beloved of my heart;

In her hand she held a flower
Like to this as like may be,
Which beside my very threshhold
She had plucked and brought to me.'

COMMUNICATIONS.

Letters from Henry C. Wright.

WARRINGTON, April 22, 1843.

DEAR GARRISON:

Two days ago I received another letter from you, one from M. W. Chapman, one from Edward Needles, and one from my own family. Judge of my feelings, to have home and its precious inmates all brought up to mind, so far distant! Truly, my house in Philadelphia, and all in it, were in the letter from that city, large as life. I saw them, heard them, *felt* them all, and for about half a day I felt much as a little child, who, on waking up in the morning, and finding himself in a strange place, called out, 'Ma, I can't find me,'—Ma, I can't find *me*.' Really, I could not find myself; I did not know myself for a few hours. My soul had left the body, and I moved about a *soulless* body. I was 3000 miles away with you all in that land of slavery and blood.

Since I last wrote, and gave you some account of my doings, I have been at work, lecturing more than once per day in this manufacturing district. I have not yet been to Darlington; I expect to go the first week in May. Often hear from E. Pease, whose letters are a treasure to me. Often hear from Dublin, and other parts of Ireland, from Scotland and England. Indeed, my correspondence here comes down upon me like an avalanche. I make Her *Majesty's* (?) post carry from town to town, items tending to make Her Majesty's (?) right arm, the army, to be regarded as an infamous and murderous concern. But I would state some particulars. I give these particulars respecting the towns that I visit, that you may know localities, populations, &c.

Warrington.—20 miles a little southwest of Manchester, a little south of Liverpool railway, 5 miles from the junction of Birmingham and Manchester railway; Birmingham road runs through it; 25,000 inhabitants; several cotton mills, pin factories, wire-drawing factories, and other trades carried on. A pleasant town; an ancient town. Lectured here four times in the Unitarian Chapel, twice on anti-war, once on American slavery, and once on tee-totalism to children. Much interest created. American slavery always creates deep wonder and sympathy, especially when I show them the connexion which the churches and clergy have with slavery. I always hold them up to the people as a band of thieves and robbers—men and wowen who pray and preach, and say Lord, Lord, and then get their living by stealing men, women and children, and selling them for money. I show them the nature of the federal government, that it is a slaveholding compact, a compact pledged to steal, rob, and murder. I show them the slave-auction—professed Christians, ministers, priests, deacons, bishops, Governors, Presidents, and Congressmen, gathered around to bid off the victims on the stand. The *Presidents* and *priests* selling their own children for money. I show them our ecclesiastical judicatories, with thieves and robbers presiding over them, praying and preaching at them, with their hands dripping with blood. I take our slave code, (Stroud's,) and my scrap-book, (it tells a terrible story to England of that hypocritical republic,) with me; and I caution the people to look even to Russia or Turkey for a *practical* illustration of the principles of liberty, rather than to the U. S. government. I tell them in so many words, there is not a more hypocritical, lying, deceiving, tyrannical nation on earth than the U. States. They call me very *unpatriotic*. So I am, if to be an American makes patriotism. I despise the name, as I do the name Englishman, Irishman, &c. I would be a man, and a member of the human family, a loving, devoted child of our Common Father, a christian child; and if the world might be my country, then I would be patriotic.

Tended an anti-corn-law meeting here. Spoke an hour to a thousand of the laborers and master manufacturers on the principle of *Free Trade*, the abolition of all tariff between nations, and its influence on the abolition of all armies and navies, and the folly of regulating the intercourse of human beings by nations. Nations have no soul, no conscience, no justice, no honesty. They are bulls, lions, eagles, bears, leopards, rattlesnakes, &c.; and these wild beasts, called nations, try to say how men, brothers, shall hold intercourse one with another. Let individual men buy and sell of individual men as they please, the world over; let no tax or penalty be imposed on human brotherhood, for all tariffs operate as a punishment, a fine on human love and brotherhood. The people all heard me quietly. I ended. A Chartist took the platform, and opposed the repeal of corn-laws, and the principle of free trade, might and main. Said England did not want free trade, could not receive it, if oborers if free trade were established. Did not want the military power abolished—wanted the number to be increased who should control that power. Another Chartist opposed him, and showed the duty of abolition of tariffs and military power, and exhorted the people to petition Parliament to give free trade, and offered a resolution to that effect. A brute force Chartist moved to amend, so as to petition Parliament to make the Charter the law of the land. This is their standing amendment to all resolutions, in all meetings. The discussion grew loud and furious. The brute force Chartists, like our brute force, man-butchering ministers, grew angry and violent, and tried to break up the meeting by roaring, stamping aud cursing. But the other party, three to one, were quiet, and let them expend their fury, and then the meeting did the business for which they met. These brute force, fiery mad Chartists make fools of themselves, as man-stealing, man-killing clergy of the U. States do. But these poor deluded men, the sword and gun, stone and club Chartists, cannot make their principles odious, nor retard their onward course, for God is in them. The principles of the Charter, when understood in their full extent, are of God, and must prevail. But as understood by the great mass of the Chartists of all kinds, *universal* suffrage means that half of mankind shall have no suffrage at all, because God made them women—that a large portion shall have no suffrage because they are under a certain age—that another portion shall have no suffrage, because they are too poor—that another portion shall not enjoy suffrage, because they are too ignorant—and another, because they are not quite so good as the rest, and so on. And this is universal suffrage! It is mockery. But the struggle of all the Chartists is, merely to *enlarge* a little the number of those who are to control the *sword and purse* of the nation. Yet the Chartists are doing much to shake the nation. This is what is needed.

Macclesfield—20 miles a little east of south from Manchester; 5500 inhabitants, principally dependent on silk manufacturing; a beautiful town, next to Preston, the prettiest town I have yet seen in England. Yet, how old, black, dingy, smoky, sooty! Surrounded with high hills in Cheshire. An old church in it—tower on it, dated 1278; in the oldest part of the building, in deep niches in the walls, lie marble statues of men and women, of the Saxons, all armed in the old war dress. It is said this part of the Chapel was built before William of Normandy; very probably. On a high bluff, a mile above the town, is the fort where Oliver Cromwell planted his cannon, and drove the royalists from this place. Lectured here five times—four times on anti-war, and once on teetotalism, as connected with the murdering recruiting service. One of my audiences was composed of 1500 children, in the New Connexion Methodist Chapel; (there are Wesleyan Methodists, New Connexion Methodists, Primitive Methodists, and Association Methodists, four kinds;) another of my audiences was about 2000 youth and children in the Macclesfield Sunday-School. Here I was in several families, and my cold-waterism made no little noise. At one table a minister and his deacon poured down wine and porter, and the women joined them. I took cold water. Of course, we had a great *spout* about it. This place is priest-ridden, as is all England; and such priests! Wine-bibbing, beer-guzzling, red-nosed, swearing, insolent priests, who mutter over prayers, and perform *divine* (?) service for the people. They rob and murder men, and for a pretence make long prayers. I saw some of the lazy masses of flesh, porter and wine. How a people is to be pitied who are so far degraded as to regard such wolves in sheep's clothing as ministers of the Prince of Peace!

Greenfield, Derbyshire.—15 miles north-east of Manchester, 2500 inhabitants. Delph, 18 miles north-east of Manchester, 3000 inhabitants, both manufacturing towns. Lectured in each; a wild, hilly country, greatly beautiful; seemed like the hills of New-Hampshire, not so rugged. Common people, many of whom are out of employ; heard gladly; much poverty.

Have lectured, since my last, in severa places in which I had lectured before—to large gatherings of children.

Attended the anniversary of Manchester Peace Society two evenings since, Joseph Brotherton, chairman. R. R. Moore, and several others, spoke, myself for one of them. A large and interested gathering.

ROCHDALE, April 24, 1843.

I am in the town of John Bright, and in John Bright's family. He is, next to Richard Cobden, doing more to shake the nation on free trade, than any one man. He is a Friend, too. He and Brougham have had a newspaper controversy, in which Brougham has made himself very silly.—Brougham is not much respected. If I can get Brougham's and Bright's controversy, I will send it on. Asked Bright what he and the League generally mean by monopoly? He says but few have any definite idea about its meaning. They cry out against monopoly, but know not the extent of the cry. Bright, Cobden, Moore, and others, see that the military church is the greatest monopoly. What are the clergy but a monopoly? They monopolize the right to preach and pray. The doctors monopolize the right to cure diseases. The clergy monopolize the business of praying and preaching, and saving souls, and they will not allow any one to pray, and preach, and save souls, till they have authorized him to do so. The army monopolizes the business of cutting throats, burning cities, and thrusting their butcher-knives through women and children. Parliament and the Queen monopolize the business of governing the people. Not proper for the people to govern themselves. This would be stepping out of their sphere, especially the *women*, whom the *men* monopolize the right to govern. Then comes the nation, and that monopolizes the business of superintending the whole—the preaching, praying, educating, shooting, stabbing, doctoring, making drunkards, stealing the money out of the people's pockets, &c. The nation won't allow any individual to steal, rob, plunder, burn cities, murder, assassinate, or commit piracy. All these trades the nation monopolizes to itself, and reaps all the advantages flowing from them. His anti-monopoly cry is a far-reaching cry. The Leaguers are seeing it, some of them.

Just came from lecturing on tee-totalism—in England what anti-slavery is in America—every where spoken against, but like anti-slavery, going ahead.

I have lectured several times on tee-totalism, always in connexion with anti-war. Anti-war is my mission. I hold on to that. But in families in which I put up they make great noise about my cold *waterism*. I give effence to some because I will not drink tea. *Beer* is one of England's gods. *Tea* another. The *army* another. The *navy* another.

I have before me the rates of duties or taxes appointed to be assessed upon the people. Taxes on *windows*. In a house that has 4 windows, tax $4 12—9 windows tax $5 25—10 windows, $7 00 tax—20 windows, $26 00 tax—30 windows, $49 00 tax—60 windows, $99 00 tax—180 windows, $230 00 tax. Some houses, and many mills have as many as 180 windows. Thus the people of England must be taxed for the *light* of God's sun to shine in their houses, and stores, and mills. The government claims not only the right to dispose of the land, the cattle, the gold and silver, and the lives and persons of the people as it pleases, but also to own the *light* that shines upon the island, and to dispose of it as it sees fit. Government assumes the right to say to the people—you shall live in darkness, like bears and wolves in their dens, unless you will pay me for the light. The sun shall not illuminate your dwellings, unless you will pay me for it. So the poor Hindoos are not allowed to gather the *salt* that accumulates on the sea shore, unless they will pay a tax to Great Britain. Why thus tax the poor people? To support the war system, and to enable the nation to retain in its service one hundred thousand laborers, to cut human throats and tear out human hearts at the bidding and for the benefit of their employers. The kingdom of Great Britain retains in her service 100,000 hired assassins, whom she drills and perfects in the trade of cutting human throats and tearing human bodies to pieces, as wolves tear lambs to pieces. The United States employs 6000 hired assassins to do her butchering. The clergy in the United States and in this country, are the principal employers of these assassins. It is the clergy's work they do—for the clergy holds to cutting throats, breaking necks, and tearing human bodies to pieces, and they *religionize* and consecrate the bloody work. I wish they were obliged to do their own murdering with their own hands. They would make more skilful *assassins* than ministers of the Prince of Peace.

I send the following extract. The writer is a *Unitarian minister;* written to the Manchester Peace Committee:

'WARRINGTON, April 27, 1843.

DEAR SIR:

friend, H. C. Wright, you will, I doubt not, be glad to receive a line respecting his recent visit to Warrington.

On Thursday evening last, he attended, at the invitation of our Free Trade Association, an Anti-Corn Law meeting, and delivered a very excellent and characteristic speech, in which he treated the question of free trade as one of philanthropy. Though he had amongst his hearers a body of Chartists, who had come to the meeting with no friendly feelings to its object, and with an evident determination to interrupt and annoy, yet the love and truthfulness of our principles, and especially the simple, earnest and sincere manner in which they were stated, disarmed opposition, and, for a time, converted the portion alluded to into attentive and interested listeners.

On Friday evening, he delivered a lecture on American slavery in my Chapel, to an audience of about 600 persons. Without any lengthened and general introduction, he at once went to his subject, and by extracts from the slave code and statements of facts, he held up before the audience such a picture of slavery, as caused a thrill of indignation to run through the assembly, and I fancied I could read in the countenances of all present, evidence of a similar feeling to what was passing through my own mind—a determination to follow O'Connell's example, and never to shake the hand of an American, without first ascertaining that it is free from the damning spot of his country's shame. What a blinding influence does the system seem to exercise over the hearts and consciences of all who are connected with it. In the 'Southern (American) Quarterly Review,' for October last, there is a long and labored article, entitled 'Canaan identified with the Etheopian,' in which it is assumed that the Modern Africans are descendants of Canaan, and attempted to be proved from Gen. ix: 25—27, *that Negro slavery is a Divine institution—that the slave trade is a pious calling—and that anti-slavery is infidelity!!!* Did ever infidelity get beyond this?

Towards the end of his lecture, H C. Wright made an allusion to the *anti-war* principle, and after the meeting many signatures were appended to our Anti-War Society Declaration.

We all feel much indebted to H. C. Wright here, and such is the impression he has made on the town, that whenever he is able to visit again in furtherance of the object of his philanthropic mission, he may be sure of large audiences and a most cordial welcome.

I am, dear Sir,
Yours, faithfully,
FRANCIS BISHOP.

WM. BENSON, Solicitor, Manchester,
Sec. of the Man. Peace Soc.'

Francis Bishop would be anti-slavery were he in the United States, in personal presence of the demon. Of few Englishmen, could this be said. It is a waste of time and money to hold anti-slavery Conventions in England. The people here, even the leading abolitionists, know nothing at all about the tactics of anti-slavery warfare. They know not what slavery is. They know not the *nature* of the enemy. They fought slavery 3000 miles off. An ocean desert rolled between them and the enemy they contended with. How could they know anything about it? To meet the *fiend* face to face, in his own den—to look him in the eye—to see his malignant, fiendish scowl—to hear his howls—to see his jaws dripping with human gore, the blood of innocent women and babes—to stand in presence of his chains, fetters, whips, rifles and bloodhounds—and above all, to meet at every turn, the *licensed, ordained, consecrated, reverend, praying* and *preaching* agents of that *fiend*—this, this is another matter. But few Englishmen could pass the fiery ordeal, and come out with a serene and lofty brow. They would drop their countenances—they would cower. It is arrant nonsense to talk of holding a World's Anti-Slavery Convention, to be controlled by such cowardly, *undisciplined* anti-slavery troops. So far as anti-slavery *principle* is concerned, and personal warfare is concerned in abolishing the system, England can be of no use to the United States. The people here have no oppreciation of human rights. A few have, but they are few and far between. But they are a *growing* number. They have no more appreciation of human rights in *theory*, than the United States have in *practice*—i. e. *none at all.*

On the contrary, England is the place for the anti-war struggle. Simply because one is ever in presence of the enemy. The *war system* is as omnipresent and omnipotent here, as the *slave system* is omnipresent and omnipotent in the United States. Cockaded, epauletted, *honored-murder*, stalks through every street, lane and alley. One hundred thousand hired assassins retained in the service of Great Britain, meet you at every corner, armed and prepared to cut the throat of any man, woman or child, at the bidding of their employers. The cry of *immediate abolition* of the *army* and *navy* will rock this nation, as the cry of *immediate abolition* of *slavery* has shaken that slaveholding, slave-breeding, slave-trading republic. The *military system* is the *apple of-the-eye* of this nation. Touch that, and the nation feels. But the people are beginning to see, not only the moral turpitude and villany of the military character and profession, but also the leaning of the murderous system on their backs and stomachs—that it bares the former and empties the latter. Hold *anti-slavery* conventions in the United States—hold *anti-war* conventions in England. The people can be made to feel on anti-war here better than in the United States, because the murderer is at their door, and the nation's hired assassin's dagger is ever at their breast.

I would say here, I do not expect to be in London at the time of the *Anti-Slavery* Convention at all. Whoever attends it, or however it may be conducted, I know it can do nothing to vindicate human liberty and redeem humanity from the auction-stand. They know nothing of *anti-slavery* tactics—for anti-slavery has its peculiar system of tactics—that never can be learned only in presence of that giant enemy of God and man, and on the battle-field, where no quarters are to be received or given, and where the *war-cry* on both sides is VICTORY or DEATH. That battle-field is *New-England* first—then all the non-slave States—then the whole nation. God is for anti-slavery, and the victory is hers. Raise the shout—rush to the conflict. Victory is ours.

WIGON, April 30th, 1843.

I have this day ended my labor in Lancashire district for the present. Just addressed a congregation of children in this town of more than twelve hundred. Shall go in a day or two to Darlington, to meet E. Pease. I must stop short. I have felt, thought, lalked, wrote, walked, rode, ate and slept by steam rail-road speed, these last three months. Farewell, dear William, farewell. One shake by the hand, and God bless you. My hear is with you.

P. S. I have, since the 30th of January, travelled 2000 miles—visited over 40 principal towns—met and addressed nearly 100 gatherings of the people—been an inmate of more then 100 domestic circles—and all within 40 miles around Manchester. The Committeè at Manchester have treated me very generously and kindly. Have not sought to fetter and control me at all. Have done all they can to open the way for me in other parts of the kingdom. But a strong feeling is rising against me in some places, occasioned by the sectarian bitterness of the London Committee. I pay no regard to them. They don't like it. They will find they are not the *nation.*

LIVERPOOL, May 1st, 1843.

One more word. I came from Wigon this morning to meet a man who is to sail in a few hours for New-York, bound for Wisconsin. He takes out lots of letters for me to friends. Also a document prepared by the Committee at Manchester, with whom I have for a long time been associated. The document is composed, mainly, of a letter from the Committee to me, my answer, extracts from twenty letters, from different persons, written to the Committee concerning my labors in various towns around Manchester—and it was drawn up by the Committee of their own accord, and unknown to me. They presented me a copy of it. I send the copy to my family, with instructions to them to copy off and send the copy to you. I want you to see it; that will give you some idea of what I have been doing. The Committee drew it up to send to the London Committee, to let that *iceberg, non-committal, timid* concern know what had been doing in Lancashire the past three months to call attention to anti-war. The London Committee are not on very good terms with the Manchester Society, because this Society chose to act independent of them. This report is to set the London folks right, if possible, in regard to my mission.

The military system is the mountain sin of England, as slavery is in the United States. I have endeavored to direct attention exclusively to the *man-killing* principle as it is developed on the gallows, and on the battle-field. I have all the objections about governments based on military power, about jacobins, anarchy, infidelity, whipping children, suing, &c. &c. that I had to meet in the U. States. I keep attention to the main question, and put all my opponents into a position to plead for man-killing at the direction, and for the benefit of those who kill—to plead for butchering *innocent* men, women and children—or to adopt the full principle of the *absolute inviolability of human life.*

The *free trade question* is one of life and death with England, and all classes are beginning to see it. I feel no interest in it as a mere question of repeal of the corn-laws, but as a question of absolute free trade the world over, it is one of deep importance to the human family. It, in effect, will annihilate the system of intercourse by nations, and leave individual human beings to go where they please on earth, and buy and sell. Abolish all international tariff, and you blot out nations in a most important sense. You render international wars impossible. This the chief advocates of the League, Cobden, Bright, Moore, Brotherton, Thompson and others, see and argue continually.

The *Education Bill* is now pending. The nation is convulsed from end to end. Two things are aimed at by the bill, i. e. to get all the children of Dissenters under the control of the *sword-sustained* clergy, (?) to provide places for the swarm of young sprouts of military theology now in the colleges, and just ready to come forth. The colleges are full of these young limbs of theology, just ready to swarm. They must be provided for. This bill will make places for about one thousand, as many as that. Many of these young men who have been instructed in the arts of clerical robbery and hypocrisy, are younger sons of the nobility and landlords. There are but two professions open to them which they can enter without disgracing their cast—the *army* and the *church.* A young man sits down to make up his mind what to do. 'Shall I learn the trade of killing the bodies of men, or of saving their souls? Shall I pursue the business of cutting *human throats*, or of saving *human souls?* Shall I get my living by handling sword and gun, or by handling Bible and prayer-book? Shall I shoot and stab men's bodies, or preach and pray at their souls?' And the question is determined solely by dollars and cents. Which will be most profitable? Which will bring in most money, and give the best living? Can most money be made by cutting men's throats, or by saving their souls? And if cutting throats is likely to be most profitable, he pursues that calling. Then, if he finds himself mistaken, he can stop cutting the throats, and tearing out the hearts of God's children, and mount a pulpit, in gown and bands, and go to preaching and prophesying. Thus is the Established Church furnished with clergy in England. Why did not GEORGE B. CHEEVER take up the trade of breaking human necks on the gallows, instead of the trade of preaching and praying to save their souls? *He is a man of blood*, and better fitted to mount the scaffold to break men's necks, than to mount a pulpit to save their souls. Such *bloody-minded* men, (for they are full of *blood* and *murder*, they make Christ, the Prince of Peace, the common hangman and military chieftain, the great *neck-breaker* and *throat-cutter* of this world,) are responsible for the innocent blood poured out in battle. When God makes inquisition for the blood of his murdered innocent, such licensed, ordained, praying, preaching *men of blood*, must be mainly responsible. As well commit a flock of lambs to the care of wolves, as children to the care of such men. I wonder not the nation is in an uproar.

Emigrants.—Thousands are flocking to the U. States to get work. Most of them laborers at various trades. They will all be disappointed, for that nation is already overstocked with manufacturers and tradesmen of all kinds. None that go as farmers have a chance. The farmers are beginning to move. An Emigration Society has been formed in Liverpool to aid the work, to help off farmers. I'll send you an account of it, some time. I love its Constitution and by-laws.

Liverpool is flooded with cotton. 800,000 bales now on hand. Price never known so low before, and going down. Woe to Slavery! Its days are numbered. It is certain American slaveholders will in a few years be driven out of the English market, simply by the introduction of cotton from India and the Eastern Islands of as good staple and *cheaper price.* But I must stop. God bless you, my dear brother, and all your dear family.

Thine for human brotherhood,
HENRY C. WRIGHT.

From the Vermont Telegraph.

SINGULAR.—*A Man and Woman killed by Lightning while Praying!*—During a thunder shower in Lycoming township, Pa. on the evening of *Sunday*, the 4th inst. (says the New-York Sun,) Mr and Mrs. Stewart, while engaged, on bended knees, in offering up their devotions to the Supreme Being, were struck by lightning, and instantly killed!

If instead of praying, that man and his wife had been taking God's name in vain, and talking against religion, it would have been proclaimed through the world as a special and signal manifestation of God's displeasure towards the sins of profanity, and contempt of what are called his institutions. But what will they say now? Do those who pray enjoy any special protection above others of a different character, in similar circumstances? It cannot be shown that the laws of Nature are suspended or altered for the destruction of one, or the preservation of another. If the latter individuals had been near a conductor on the same spot on the floor, they would not have been killed. Perhaps those who escaped while in bed were irreligious, and scoffers. A leaky ship will as soon sink with missionaries, as with pirates. Nature's laws act forever uniformly the same. If they did not, we should have no assurance that the effects of given causes would be uniform. All would be doubt and confusion. We could place no dependence upon any thing in nature. He that believes all things are governed by consistent and invariable laws and principles, never fears that he shall suffer the effects of the passions and caprices of a changeable God. H. M.

ITEMS.

A New Negro Nation.—From an extract published in the Albany Argus, and derived from the narrative of Mr. Wilson, a missionary in Africa, we learn that he has discovered a nation of Ethiopians never before seen or described by any white man. Mr. Wilson is stationed on the Gaboon river, which empties into the Atlantic about twenty miles north of the equator. The N. Y. Tribune says that the mission is at the mouth of the river, but, having a fine opportunity, Mr. Wilson accompanied Toko, a distinguished negro merchant, up the Gaboon and its tributary the Big Orombo, to Kobangai's town, fifty miles from the ocean, on the Bawke, a branch of the Big Orombo. This was as far up the river as he ascended. While there, he met with a new nation of Africans, 'some of whom were said to come five days' journey and others ten or twelve days' journey from the interior;' that is, from two to four hundred miles from the sea coast. He calls them the *Pangwe* people, because they came from the direction in which a country of that name lies. The distance from the coast indicates that they came from Ethiopia; and probably this people may spread over that vast unknown region of Africa.

Railroad Accident.—A sad accident took place last Saturday afternoon on the Lehigh and Susquehannah railroad, about three miles from Wilkesbarre. A letter from that place in the U. S. Gazette, states the particulars as follows:

Mr. Theodore Titus, wife and son, a lad about fourteen years of age, (the two latter of whom had been out on a visit to the husband at his mills, near the Lehigh,) were coming in their own conveyance, a truck car, to Wilkesbarrie. They had, with the aid of a common *brake*, simply come down the tunnel plane, and the first plane of Soloman's Gap, (to reach the level below, there are three planes.)

On reaching the head of the second plane, one mile and a rod in length, descent one foot in ten, Mr. Titus was requested to put on the *shoes* of the car, a safeguard beyond all contingencies. But unfortunately, feeling confidence in his power of control over the car, he neglected to take the advice given, and disobeyed the express and positive orders of the Lehigh Coal and Transportation Company, which are, that no car should pass the planes without the *shoes.* Husband, wife and son, started on the descent—it was but a moment before it was discovered that all command of the car was lost, and sweeping with a lightning-like rapidity, the doomed freight was scattered at the bottom of the plane—the wife, almost a mangled mass, life instantly extinct—the husband bruised, lacerated, senseless—the son with skull fractured, and dangerous if not mortal wounds, as the result.

Distressing Accident.—As the cars were leaving the depot of the Charlestown Branch railroad for Fresh Pond, last evening, at 6 o'clock, a car loaded with stones was attached to the train for the purpose of moving it upon the road a short distance, and after getting headway, about a hundred rods from the depot, was detached. Mr. John Barenen, who was employed as a watchman in the car-house, was standing near the rail when the train passed, and his eye was directed towards it, so that he did not observe the detached car, which was following a couple of rods behind the train, at considerable speed, not having lost its momentum. He stepped on the rail to cross the track, when the [illegible] and passed over both his legs, mangling them in the most shocking manner. He was taken immediately to his house, near by, where doctors Walker, Thompson and Bellows, were called, and the former performed amputation. But little hope, however, was entertained of his life. Mr. Brenen is about 50 years old, and has a wife and five small children.—*Boston Post.*

Narrow Escapes.—The steamer Penobscot, on her trip from this city to St. John, had a narrow escape, as we learn from the St. John News. About 3 o'clk., on Sunday morning, says the editor of that paper, (who was one of the passengers)—'very dark as well as foggy—the pilot, captain and passengers, were suddenly alarmed by a tremendous screaming; in a moment or two the cause of the alarm was made manifest, by the bowsprit of a schooner punching us in the wheel-house, at the starboard side, and clearly running through. A few feet either one way or the other, would have sent them all to the bottom—as it was, the steamer, it is believed, sustained the greatest damage.' Soon after, the steamer came near 'pitching headlond' upon Seal Island, off Machias.

The Great Fire in Newburyport in 1811.—The Salem Register, in calling attention to the demands of the Fall River sufferers, refers to the great fire in Newburyport in 1811. The conflagration was, perhaps, quite as destructive as the late fire in Fall River. All the buildings on sixteen and a half acres, in the most compact part of the town, were destroyed, comprising seventy-three dwelling-houses and one hundred and fifty-five stores. The amount of subscriptions collected for the relief of the sufferers, was about $130,000. Boston contributed $25,000, and $10,000 were voted by the Legislature then in session.

Rebellion in Illinois.—The St. Louis Era, of the evening of the 5th, says:

'Two hundred citizens of Coles county, Illinois, have resolved in public meeting, that no heed should be paid to the decision of the Supreme Court of the United States, setting aside the appraisement law of Illinois; that all officers be advised not to carry out such decision in the sale of property; that they be asked to resign their offices if they cannot comply with such recommendations; that they (the people) will oppose them by all fair and mild means, and if that will not do, they will oppose them by force of arms and all other means in their power; that committees be appointed to ascertain from such officers whether they will persist in such sales or will resign their places; that the meeting appoint officers to carry out the resolutions; that the decision of the Supreme Court is regarded unjust, and not binding on the people of Illinois; and that they pledge their lives, fortunes, and sacred honors to sustain their resolutions.'

We are informed, that no pilot came up in the Caledonia from Halifax—Capt. Stairs, who was the pilot on board the Columbia at the time she was lost was so afflicted by the accident as to become deranged, and be unable to return in the Caledonia.—*Mercantile Journal.*

Escape.—The Quincy (Ill.) Herald says, that the jailor in charge of the prisoners of that town, carelessly left the doors of their cell open, and permitted them to escape. Upon finding his strong halls deserted, he awoke the town with dire outcry and frantic yell—knocked down his own son in the excitement, and frightened a storekeeper, who was just opening his doors, into an ague fit. When the jailor's fright wore off, he offered a reward of $150 for their apprehension. The whole of the prisoners have been retaken.

A Sensible Woman.—The London Court Journal says: 'Her Majesty the Queen—whose health, by the blessing of Providence, was never better—has had the good sense to break through the cold forms of court precedent, and set an example to mothers, by nursing the royal infant, whose safe and happy birth has caused such general joy. This is only another proof of amiableness and sympathies which pervade the royal bosom.'

In the settlement of a case at Bangor, relative to an estate in St. Thomas, a document was produced as evidence, which was written in Danish, and contained 40 foolscap pages, but there was none who could translate it. It was sent to Mr. Burritt of Worcester, known as the learned blacksmith, who returned a translation of it, which is spoken of very highly by the editor of the Whig. In a letter, Mr. B. remarks that the translation cost him twelve days hard labor, for which he presumed the sum of $18 would not be an unreasonable compensation, as that would be 'about what any other blacksmith would charge, provided he could do it with hammer and tongs.'

FREE LABOR DRY GOODS AND GROCERIES,

FOR sale by CHARLES COLLINS, No. 3 Cornhill, corner of Devonshire street, New-York, among which are the following, viz.

4 4 brown and bleached Muslins—5-4 brown do. Colored Cambrics, Ginghams, Bed-ticking, Apron and Furniture Check, Canton Flannel, Calicoes of different patterns, Wicking, Batting, Wadding, Suspenders and Cotton-Balls.

GROCERIES.

Loaf, white crushed and brown Sugar, of various qualities; Molasses in hogheads and barrels; Rice; Pure Ginger, Starch, Indigo, Chocolate &c.

Also, 15 bales free labor Cotton.

7th mo. 10th, 1843.

WM. HENRY BRISBANE, M. D.

HAVING commenced the practice of Medicine in this city, respectfully solicits the favor of his friends and fellow-citizens who may require professional services. Office and residence No. 42 Harvard street

April 21

BOARDING HOUSE FOR COLORED SEAMEN.

The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.

CHARLES A. BATTISTE,
No. 5, Sun Court Street, Boston.

Boston, June 8, 1842. (tf.)

DR. BAYNES,
SURGEON DENTIST,

OFFICE No 11-2, TREMONT ROW,

LONG experience in the practice of Dental Surgery has qualified him to judge of the diseases of the Teeth in all their various stages, and the best mode of treatment.

Artificial Teeth supplied of the purest materials and inserted on the most approved principle, without ligatures or wires, so as to aid materially in speech and mastication without subjecting the patient to the ordinary consequences which so frequently ensue where they have been set without care or attention to the structure of the maxillary bone.

Specimens of work to be seen at the office. Particular attention paid to the management of the growth of children's teeth. Treatment for the Tic-doloureux, diseased Antrum, &c. Every operation warranted to give perfect satisfaction to those who may favor him with a call

Persons visiting the city in want of Teeth inserted on Gold Plate, can have them accurately fitted in four or five hours' notice.

May 19 tf

Lunsford Lane's Father.

THE father of LUNSFORD LANE is now in the city, and is desirous of employment. He has been used to *gardening*. He is able and active for a man of his age. Any friends who can aid him to business on a place either in the vicinity of Boston or elsewhere, will confer upon him a favor by doing so. His wife is with him. Apply to either of the Messrs Lanes, or to WM. C NELL,
No 25 Cornhill.

WANTED,

IMMEDIATELY, a woman to do the housework of a small family in the city.

Also a boy in a boarding-house.

An excellent situation can be obtained for a colored boy of good qualifications, who may be desirous of acquiring a mechanical trade.

Subscribers names to the United States Clarion, and the Northern Star, will be forwarded on application to WILLIAM C. NELL, 25, Cornhill.

THE TRICOPHEROUS,
OR MEDICATED COMPOUND,

IS now acknowledged by thousands, who use it daily, to be the only remedy to prevent baldness, and to restore the hair that has fallen off, or become thin; to prevent grey hair; to cure and remove every appearance of scurf and dandroff from the hair, and to keep it in the most healthy, soft and glossy state, yet free from all oily and greasy appearances. The chief virtues of the Tricopherous, or Medicated Compound, are: 1st, Its bracing, strengthening, and clarifying properties. 2d, Its gently stimulating the action of the skin. 3d, Its producing and encouraging a reaction in the bulb or root, and particularly in the pulp, which receives the vessels and nerves, giving life and vigor to the hair. 4th, Its equalizing the circulation of the fluids. 5th, Its freeing the skin from the effects of perspiration, scurf and dandroff, and disposing the hair to curl. 6